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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

NOVEMBER, 1825.

ON INTERCOURSE WITH JEWS.

To the Editors of the Jewish Expositor.

Gentlemen,

FULLY agreeing with "J. K. C." on the importance of intercourse with Jews in one's own neighbourhood, (a point I have long urged upon our committee,) I think that the occasional communication of particulars through your valuable publication may be a means of inducing Christians, whenever opportunity is afforded them, to enter into such intercourse. I send two narratives which, if you think them adapted to your Expositor, I trust you will favour with insertion.—I am, Sir, &c.

A FRIEND TO THE JEWS.

From time to time Jews call on me, partly from curiosity, and partly from declared "respect to a friend of their nation." When any Jew is brought to my study, I consider it a call of Providence to commune with him on the things that concern his everlasting peace, without delay or hesitation. Not unfrequently they are rendered communicative by my earnestness for their eternal welfare. One said, "Though not convinced by

your arguments, I think you do your duty in urging them upon me." I usually begin by observing that one of us must be in a dangerous error, and each ought to convince the other where the truth lies, for if Christ be not God, I am an idolater,* I cannot inherit the kingdom of heaven; or, if he be the very Messiah foretold by the prophets, then the Jew must be excluded as a blasphemer.

One morning, the younger brother of a converted English Jew called. His manners were unusually elegant, and his countenance very intelligent. He mentioned Alexander's baptism, and the execrations which a company of Jews uttered against him, though he begged them to desist. He seemed struck with the sacrifice which Alexander, and his own brother also had made for the profession of Christianity, and spoke of them as proofs of its importance, and of their sincerity. I observed, that Christians wish Jews to consider where the truth lies, not for the sake of a new name, or of a merc

* Eph. v. 5; Lev. xxiv. 16; Mark iii. 29.

system of opinions and doctrines, but that instead of guilt and hell, they may have pardon, righteousness, and heaven. I said, "It is that we have a *blessing* to offer you, even peace here and hereafter. Hear what Jehovah saith, 'My salvation shall be FOREVER; and my righteousness shall not be abolished;' for the work of the eternal God is perfect, is for eternity." After some explanations of the extent and spirituality of the law, and the holiness and purity of the law-giver, and his confessions of having violated it, I asked if he thought even I could be happy, were drunkards and swearers admitted to live with me; and how then could the spirits of the just find it heaven, if wicked people could enter there? "Tell me, (said I,) do you think, if you were to die to-day, you should go to heaven? are you fit for the society of angels, for the presence of the Holy One?" He cried aloud, "Oh no! that I could not! for I am unholy; though I am young I may die to-day, and I know I could not be with God." "Well then, (I observed,) if you feel that nothing which defileth can enter into heaven, how is it that you are careless about having that pollution washed away? how can you live without a sacrifice for sin? You have said much about the ignorance and wickedness of your nation, you allow Christians lead better lives, and have a better hope in death, why do you reject the sacrifice made for your sin by your own Messiah, who, as Daniel foretold, was to be cut off, but not for himself; for, as your high priest, Caiaphas, unconsciously asserted concerning Jesus, it was 'expedient that one man should *die for the people,*' and that the whole

nation perish not; which he spake not of himself, but in the spirit of prophecy, as being high priest that year." The Jew appeared much struck with these passages; and, examining that of Daniel, in Hebrew, wrote down the chapter and verse in his pocket-book.

When most pressed with the consequences of personal iniquity, he afforded me a glimpse of the fearful struggle in a sensible Jew, upon the first glimmering of the light of life breaking in on the confusion of mental darkness. It was a conflict, between partial convictions of the truth as it is in Jesus, with Satan's delusions, the fear of idolatry, the prejudices of habit, respect for all he had been accustomed to consider true, the affections of nature, the fiery darts of temptation and unbelief, the dread of eternity with unexpiated sin on his soul, the horror of that hell in which, as a Jew, he expects, immediately after death, to atone by his own sufferings for his own sins, contrasted with a distant view of the Christian's hope in death. Whilst these things were presented in succession to his mind, he wrung his hands, and said, "But, oh! it would kill my old father! I put away all these thoughts when I see how wretched my brother's baptism has made him; if I also were to become a Christian it would kill him; I dare not think of it, for it cannot be that I ought to do that which would cause his death." He turned an inquiring look to me when he said this, and then seemed to admit the possibility of Christ's salvation being needful for his parent, and that his own profession of Christianity might be the appointed means of bringing his father also to the truth. He became very thoughtful when it was repre-

sented to him, that at the bar of divine judgment, that father could not answer for him, or bear his iniquity or its eternal doom; that it was his own soul which must be eternally lost or eternally blessed, and that it would be an aggravation of his eternal remorse if he should hereafter know, that had he received the atonement of Christ, so would his father also, and both have been in Abraham's bosom. Rising, he said, with vehemence, "Well! if I become a Christian, nothing shall ever make me confess it." It was replied, that the duty in that respect must be an after consideration, but the present point was to pray the God of his fathers to guide him into all truth, and if Jesus be Messiah to pardon him for His sake.

Surely, Gentlemen, this narrative shews what a verity of conviction must take place, and what a fearful pass a Jew has to make, ere he can decide to confess Christ before men. May it lead your readers to more earnest prayer, that, amidst such difficulties, converts may so "walk in the comfort of the Holy Ghost" as to say with Alexander, "In the loss of all things I find the friendship of God sufficient for me."

I was lately informed that a Jew had taken poison. I went to him, accompanied by a Christian friend. I found him suffering greatly in mind and body. He was a Russian and a stranger. The efforts made to recover him had caused him to vomit blood, and so strained the throat that he was almost choked; and in the terrors of an awakened conscience, afraid to meet the indignation of his offended God, he dared not try to sleep lest he should wake no more.

Our first object was to lead him to desire, and to expect to live, and to assure him, that, in his present state, sleep would assist his recovery. The Jews were offended at our presence. He was loaded with imprecations, and forsaken by them, and then he gave immediate confidence to Christian visitors. Though he could scarcely articulate, it was highly interesting to see the sinner's inward consciousness of needing a Mediator between God and his soul; one who was sufficient to save a soul, that had no power of its own to escape the ruin into which guilt had sunk it.

I shall never forget the tossings of his agitated frame, nor the despair, terror, shame, and misery expressed in his countenance; nor, alas! his gnashings of enmity against those who had despised and abused him in the street, for being unable to pay his debts. He begged us to take him away where the Jews could not come at him, and where we could make him a Christian; and he urged our opening his box, to take his clothes to pay the publican and get him away, and requested us to call the Jews to witness that he bequeathed to me his body for Christian burial. Of course it was not prudent to agree to these requests. We advised him to be quiet till he could settle his affairs; and referred him to Him whom he himself, as well as his nation, had despised in his low estate and rejected. I read a few verses of the 51st Psalm, and prayed for him. This tranquilized him a little while, but he soon pointed to the next bed, and to the next room, where, as well as in that into which the staircase led, several Jews slept, and expressed such hatred to all who had treated him with contempt,

that we dreaded lest they should ill treat him further in his present weakness. We impressed on him the duty of forgiving their offence, if he hoped his own awful crime to be forgiven. We requested the hostess to keep the Jews from him till bed time, and left him. In the evening it was pleasing to hear that he had slept, and was quieter and better. The next morning he was dressed when we made our visit, and was able at intervals to tell us, that having been induced by some men, who afterwards informed against him, to import goods which he did not know were contraband, the goods were seized, and he was nearly ruined. He said his license was nearly expired, and that the Jews, who were angry at his going to church, in consequence of some convictions arising from conversations he had had with Dr. Adam Clarke, threatened to betray him to the police if he continued his traffic without a license. Destitute of money and friends, in a foreign country, and it may truly be said without God and without hope, because without Christ in a world of woe, in an agony he repeated his Jewish prayers, and took poison. In all he said the passion and pride of unregenerate nature were but too apparent, and more especially so when the mind of a true believer in the merciful Redeemer of sinners was described, with the double condemnation which awaits a mere profession of Christianity without change of heart, evidenced by forgiveness of others with pity and prayer for offenders, and by humility and shame in remembering one's own guilt. We reminded him how he had despised that "man of sorrows," and how unrepiningly he ought to endure poverty, contempt,

reproach, and any cross the divine wisdom saw good to lay upon him, for His sake who suffered for him even unto the death; and how, in imitation of Christ's prayer for his murderers, he ought "not to render railing for railing, but contrariwise blessing." He replied, "He was God, and so was able to bear all; I am man, and feel poverty the worst of all evils." Mr. Marsh's beautiful tract on the worth of the soul was read, with the statement of the dying rabbi's distress because he knew not whither his soul would go after death, and had not been directed to the Lamb of God who taketh away sin. To my surprise he kneeled down, unasked, and seemed convulsed with emotion whilst a prayer was offered up in reference to the guilty state of his heart. I have often remarked the Jews' abhorrence of that attitude in prayer, and truly

"Satan trembles when he sees
The weakest Jew upon his knees."

He received that night the first Christian meat he ever partook of.

The Jews hearing that Christians visited him, crowded to overpower him with abuse, as they have done ever since, when they meet him. But some of an infidel character began to assist him materially. Providence overruled their selfishness, to offer him goods on commission, on our procuring him a license. At first he insisted that the men were Christians; and it is a mark of his improvement that he has since mourned, on being obliged to confess that they have no religion at all. He has been latterly very successful in business; the attendant evil of which has been, that he has neglected to learn to read the English Bible. The favourable symptoms, however, are,

his earnestness for Christians to pray with him; so that if from want of time, the previous scripture reading has been omitted, he has begged not to go without prayer. His arguments in favour of Christianity have now caused the principal Jew of ——— to quit the synagogue, in token of which he has opened his shop on the Saturday. He strictly attends the duties of the Christian sabbath, and the un-failing mercy of Providence sent one minister to preach a remarkably suitable discourse on the fulfilment of ceremonial types; and another, who with peculiar fervour has preached the pure Gospel. He takes the Hebrew Prophets and Gospels, whilst a Christian reads the English, and explains it and corrects his opinions: thus his views have opened rapidly. But, though his convictions are undoubted, his prayers to be led into all truth simple and fervent, his feelings for his parents and a few others very keen, and his integrity in trade founded on strong principle, he has still low views of the sinfulness of sin, and does not appear contrite for his passion, pride, vanity, &c. and as yet is too confident, and is not looking for any inward change, and considers himself fit for baptism without labouring to become acquainted with the requirements of Christianity. He has no fear of falling short, nor any alarm lest his heart be not right with God; and does not enter into the gospel views of regenerating grace. He is displeased at being told he is only on the threshold of Christianity, and may fall back. His seeming changeableness of resolution may be accounted for by that increasing light in his understanding, which lessens his prejudices in favour of Jew prac-

tices; so that though he had determined to keep all Jewish as well as Christian observances till baptized, he now eats with Christians, and has left the synagogue, as he says, for ever; and has agreed to attend a religious meeting, in private and public, on the solemn day of the "white fast," when, in the garments of symbolic purity, he had intended to lock himself up from five o'clock one evening till seven on the following evening, to pray for himself and his relations.

Though his vehement temper leads him to imprudent contentions, these have been made instrumental in exciting an extraordinary stir amongst the Jews respecting Christianity. He follows them to their private haunts as well as to their synagogues, with inquiries about their non-performance of their own laws, and their ignorance of their own religion. On their new-year's day he asked, whether their transacting business was suitable to the purposes of the synagogue; and why they left out the three repetitions of the title of the Deity in Hebrew, whilst they translated the rest of the prayer used on that day,* and at circumcisions. His reproaches made them angry, and all beset him, and they went through the streets quarrelling, till he took shelter in a shop; and this was the immediate cause of his leaving the synagogue. They threatened to get him imprisoned by swearing the peace against him, which alarmed him, and excited his passion to such an excess, that nothing but prayer hushed the storm. His humanity, however, has been great towards a Jew in the hospital, for

* A feast at which he refused to be present because they would curse his Saviour, and he feared he should knock them down, as he could not trust his temper.

whose comforts he spends much money, whilst the two synagogues have neglected him, each of them contending that he belonged to the other; his reproaches, however, forced a weekly allowance from them for Jew meat. He has lent his sick brother a Hebrew New Testament, and endeavours to convince him of the Messiahship of Jesus. His gratitude to benefactors is as warm, as his animosity against the persecutors who call him Goy and Meshumed. Respecting his kind surgeon, he said, "Oh that that dear young man were but a Christian! I pray for him, and hope before I die I shall see him one." He is a keen censurer of inconsistencies in professors.

In view of the difficulties connected with the conduct of Christians toward him, and his own circumstances, your readers are entreated to pray that wisdom may be granted from above to all who have to do with Jews; and for such grace unto the many convinced, but unconverted sons of Abraham, that they may receive the knowledge of the truth in the love and power of it; and that the Holy Spirit may visit those who have fallen, or are falling from Judaism into infidelity, on being partially enlightened in their understandings without an attendant renewal of heart, through, alas! the too frequent neglect of Christian prayers, instructions and attentions.

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RABBI CROOLL TO TEXTUARIUS.

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FIRST QUESTION.

*Is the Messiah to be only a man, or more than a man?*

"And I will establish my covenant between me, and thee, and thy seed after thee in their generations for an everlasting covenant,

to be a God unto thee, and to thy seed after thee," Gen. xvii. 7.

This covenant was made with Abraham, and with his seed to be born after the covenant was made. In this covenant were included every Jew that was to appear in this world. You will acknowledge that the Messiah was also a son of Abraham; you will also acknowledge that your Messiah was a Jew, therefore the Messiah also was included in this covenant. Considering this, Abraham, Israel, and the Messiah, all three are only one, and under one covenant.

But what was the covenant? It was this, That God was to be the God of Abraham, and the God of Israel; so also the God of the Messiah. Mark this well: and here you will find that Crooll and the Messiah are equal. Crooll is under the covenant, and so must be the Messiah. The God of Crooll is the God of the Messiah, this cannot be denied, because it is the word of God. Tell me now, What can Crooll be? No more than a mortal man. And what the Messiah? No more than a man.

This is proved here by Scripture, that the Messiah, whether he is come already, or whether he is yet to come, can be no more than a mortal man.

SECOND QUESTION.

*That the predicted Messiah was to come together with Israel in the day of the restoration, but never before that time.*

The thirty-fourth chapter of Ezekiel is a prophecy against the shepherds or kings of Israel; and of the restoration of all Israel. "Thus saith the Lord God, Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding my flock, &c. for I

will deliver my flock from their mouth, &c. And I will bring them out from the nations, and gather them from the countries, and I will bring them to their own land, &c. And I will set up one Shepherd over them, and he shall feed them, even my servant David, (the Messiah), he shall feed them, and he shall be their shepherd." Ezek. xxxiv. 10, 13, 23.

By this part of Scripture we are instructed, that from that day that Ezekiel delivered this prophecy, there was to be no more a king of Israel in the Holy Land, until the restoration of all the twelve tribes of Israel. Let the reader mark the sentence: "And cause them to CEASE." But when Israel shall be restored, then God will set up a king, and that king will be the Messiah. But if, as you will have it, the Messiah is come already, it must follow that the prediction of Ezekiel cannot be true. Let this be remembered, that the words of Ezekiel are not his own words, but they are the words of God which cannot lie.

#### THIRD QUESTION.

*After the restoration, all the religions shall cease, except the religion of Israel, which shall remain according to the law of Moses.*

"For all nations will walk every one in the name of his god, but we will walk in the name of the Lord our God for ever and ever." Micah, iv. 5.

This chapter is a prophecy of the restoration of Israel, and of the coming of the Messiah. And in that very time, every nation will follow its own religion as they have done formerly. Now when the prophet speaks in the name of Israel, he says, "but we will walk in the name of the Lord our God for ever and ever;" but when the

prophet speaks of the nations, he says, "For all people will walk every one in the name of his god." Mark: here the prophet left out, "For ever and ever."

#### FOURTH QUESTION.

*Which nation is now the chosen people of God?*

It should be remembered that the covenant God made with Israel, was not conditionally, but absolutely to be his people, and whether they be bad or good, and in the same manner as a man taketh a wife whether she be wicked, or she be good; God hath chosen Israel therefore before ever they were created, and when they were created and formed into a nation, he told them, "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." Deut. xiv. 2.

Suppose I set before you a full basket of apples, and each apple is of a different kind and of a different taste; and say to you, Choose for thyself out of this basket the best apple. You will do so, and choose one, and the best according to your judgment. But it may prove that you have chosen the worst of all; and why have you done so? the answer is, because you are only a man and subject to be mistaken; but you know this cannot be the case with God: it is well known that God is never mistaken, and whatever he chooseth must be the best: and thus he chose Israel, because he could find no nation so good as Israel.

We also know that every thing is revealed to God, and he knows every thing that is to come to pass: if you allow this, I would ask you the following question: If God know all things beforehand, why

did he choose Israel, when he knew that they would prove a wicked nation, and why did he not choose some other nation? But we do not find it recorded in the Old Testament, that God ever chose any nation, except Israel; and as he hath chosen them once, even so they will remain for ever.

FIFTH QUESTION.

*The promised Messiah must be a man of this world, and a great conqueror.*

“I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and break down and destroy the walls of the children of Sheth.” Num. xxiv. 17.

The Star and Sceptre signify the Messiah, who will fight against all nations, and subdue them. Sheth was the son of Adam, and Noah was the son of Sheth; therefore all the nations of this world are the children of Sheth. Let the reader consider this prophecy, and it will be found that when the Messiah shall come, he shall make war against all nations and subdue them all.

*The second Psalm is a prediction that all nations shall rise against the Messiah, but he shall break them all down.*

At that time, God will say to the Messiah, “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.”

This prediction also proves that when the Messiah shall come all nations shall be his enemies; but he will subdue all of them. Here are two witnesses that the Messiah

shall be a great conqueror, and can this be denied?

We find three persons recorded in Scripture, to whom God said, Ask of me. First, Solomon. God said, “Ask what I shall give thee.” 1 Kings, iii. 5. Second, Ahaz, king of Judah. God said to him, “Ask thee a sign.” Isaiah, vii. 11. The third is the Messiah. God said to him, “Ask of me, and I shall give thee.”

Are not these proofs that the above three persons shall have no power of their own; but that power which God is pleased to grant them; therefore all three can be no more than mortal men.

SIXTH QUESTION.

*The Messiah will be no more than a mortal man.*

“And he shall stand and feed in the strength of the Lord, in the majesty of the Name of the Lord his God.” Micah, v. 4. The person here described, you will acknowledge to be the Messiah. Now what can he be more than a man? Mark the sentence, “*The Lord his God.*” If he has a God, then he must be a man.

SEVENTH QUESTION.

*That the Messiah is to be no more than a mortal man.*

“That he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day.” Deuter. xxix. 13, 14, 15.

This covenant Moses here made with Israel, was with his own generation, and with all the generations

of Israel that should appear in the world for ever, until the time of the end of this world. You will not deny that the Messiah was to be a Jew. Now if he was a Jew, he was also included in this covenant. Now if he is included in this covenant, God is to be the God of the Messiah, as well as he is the God of every Jew. Can you deny this? Mark! these words are the words of God, therefore they must be true.

## EIGHTH QUESTION.

*He who must fear God can be no more than a man.*

No person will contradict me, when I say that the eleventh chapter of Isaiah is a prophecy of the Messiah, and of the restoration of Israel. The second verse is a description of the character of the Messiah that he will be possessed of six great gifts given to him by God; first, *wisdom*; second, *understanding*; third, *counsel*; fourth, *might*; fifth, *knowledge*; sixth, *fear*.

All these six degrees are suitable to a mortal man; but not to God. We also find, that before the coming of Christ, there have been men that were possessed of the above six degrees—Abraham, Isaac, Jacob, Moses, David, Solomon, Daniel, yet still they were not so complete in them, as they will be in the Messiah.

The beginning of the second verse is, "And the spirit of the Lord shall rest upon him." This sentence proves, that the spirit of the Lord is not God himself; but it is a gift of God given to the Messiah. Similar to this, we find in 2 Kings ii. 15, "The spirit of Elijah doth rest on Elisha." Now if the spirit of God is a gift to man, then the Messiah can be no more than a mortal man. The two words, *Roak adonoy*, which signi-

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fies the Spirit of God, is and was always given by God, to many holy men. It has been given to judges, to prophets, and also to kings. Let the reader mark the last sentence, "and of the fear of the Lord." We all know that he who fears God can be no more than a mortal man.

## NINTH QUESTION.

*A man that is sound and well, is he in need of a physician?*

*Concerning sin.*—We Jews have a promise of God, that all the sins of Israel shall be forgiven.

*By David.*—"Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from his iniquities." Ps. cxxx.

*By Jeremiah.*—"And I will cleanse them from all their iniquity whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me." chap. xxxiii. 8.

*By Ezekiel.*—"But I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them." chap. xxxvii. 23.

Here are three witnesses to prove that God has promised Israel to forgive all their sins in due time. What need then have the Jews to run after any one, when they are already sure of this?

## TENTH QUESTION.

"For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." Jer. xi.

I should like for the sake of information to know of you the

meaning of this passage. This very passage is repeated by the prophet Jeremiah, in chapter xlvi. 28.

## ELEVENTH QUESTION.

*The Jews are in no need of the salvation of your Messiah: they have had that promise of God 1400 years before Christ.*

“Happy art thou, O Israel: who is like unto thee, O people saved by the Lord.” Deut. xxxiii. 29. Again, “But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded, world without end.” Isai. xlv. 17.

What nation has ever had such a promise of God, as Israel. Their salvation is sure, because these words of Moses and Isaiah are the words of God.

But why are they more sure of salvation than any other nation in this world? The answer is, because there is no other nation equal to Israel, as David says, “And what one nation in the earth is like thy people, even like Israel,” 2 Sam. vii. 23. And in consideration of this, they are chosen for ever, as it is written, “For thou hast confirmed to thyself thy people Israel to be

a people unto thee *for ever*, and thou, Lord, art become their God.” 2 Sam. vii. 24.

## TWELFTH QUESTION.

“And in this mountain shall the Lord of hosts make unto all nations a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined: And he will destroy in this mountain the face of the covering cast over all nations, and the vail that is spread over all nations,” Isaiah xxv. 6, 7.

I should desire of you to give me an explanation of these two passages for the sake of information.

You contend with the Jews: you prove that you are now the chosen people of God; the Jews say that they are the chosen people of God; but wait a little while, that is until the year *ה'אלפים* “ת"ק"ץ. Then it will be known which is the chaff, and which is the wheat; and then if not restored completely, at least we hope to see a great change in the world.

CROOLL.

Cambridge, Sept. 9, 5585.

## ON THE JEWISH GENEALOGIES.

THE Editors of the Jewish Expositor are requested to insert the following letter to Enquiring Israelites:

My dear Friends,

You are addressed by one, who is most truly interested in every thing that concerns the ancient people of God, and would wish to promote the spiritual welfare of all who are of the house of Israel. I have heard that many of you object to receiving the blessed truths of the Gospel; under the impression, that the genealogy of Christ, from David, should be reckoned by the father's side only; and that the reckoning it by the mother's, is inadmissible, and that this point is one of your chief objections towards embracing Christianity.

If I have stated your objection right, will you allow me to make one observation. It is *only* in the line of *Aaron*, not *Judah*, that the names of *females* are *excluded* in the genealogies of the Old Testament, and I ask you why are the names of no less than *eighteen women*,

mentioned in the second and third chapters of 1 Chronicles, if their descent is not allowed as equal to that of the males, of the house and lineage of David?—Surely there is a design in this explicit mention of so many women; and it is certainly calculated to do away this frivolous and unfounded reason for your objection to receive the genealogy of Jesus Christ. As a friend, I would point this out, and subjoin a list of the wives and sisters of the ancestors of David; and do you tell me, why they are *mentioned at all*, if their claim is not to be acknowledged.

| <i>Names of women of the house of Judah.</i>        | <i>Wife of</i> | <i>By whom she had</i>                        | <i>Sister of</i>               |
|-----------------------------------------------------|----------------|-----------------------------------------------|--------------------------------|
| 1. Shua, the Canaanitess                            | Judah          | Er, Onan and Shelah                           |                                |
| 2. Tamar                                            | Ditto          | Pharez and Zerah                              |                                |
| 3. Zeruiah and                                      |                |                                               | Sisters of David.              |
| 4. Abigail                                          | ....           | .....                                         |                                |
| 5. Azubah and                                       |                |                                               |                                |
| 6. Jerioth                                          | Caleb          | Jeshur, Shobab and Ardon, these were her sons |                                |
| 7. Ephrath                                          | Ditto          | Hur                                           |                                |
| 8. Abiah                                            | Hezron         | Asher                                         |                                |
| 9. Atarah                                           | Jerahmeel      | Onam                                          |                                |
| 10. Abihail                                         | Abishur        | Ahban and Molid                               |                                |
| 11. Daughters of Sheshan                            | Jarha          | Attai                                         |                                |
| Besides Ephah and Maachah, the concubines of Caleb. |                |                                               |                                |
| 12. Ahinoam, the Jezreelitess                       | David          | Amnon                                         |                                |
| 13. Abigail, the Carmelitess                        | Ditto          | Ahinoam                                       |                                |
| 14. Maachah                                         | Ditto          | Absalom                                       |                                |
| 15. Haggith                                         | Ditto          | Adonijah                                      |                                |
| 16. Abital                                          | Ditto          | Shephatiah                                    |                                |
| 17. Eglah                                           | Ditto          | Ithream                                       |                                |
| 18. Bathsheba                                       | Ditto          | Shimea, Shobab, Nathan and Solomon            |                                |
| 19. Shelomith                                       | ....           | .....                                         | Sister to Meshulam and Haniah. |

You see now, we have other instances of the genealogy being in the female line, besides that of Zelophehad's daughter; and the words in Genesis, The seed of the *woman* bruising the serpent's head, certainly point out the line of the Messiah being reckoned by the female side, and not by the man's; or it would have been, the seed of the man, not the woman, should bruise the serpent's head.—Your's, &c.

ELOA.

Dublin, Sept. 16, 1825.

ANSWERS TO THE QUERY OF  
JUVENIS UPON DANIEL XI. 36.

To the Editors of the *Jewish Expositor*.

Gentlemen,

It frequently happens in a periodical publication, that the inquiries of correspondents pass unnoticed, though very easy to be replied to, merely because what is everybody's business is nobody's. Lest such should be the case, therefore, in regard to the Query of Juvenis, upon Daniel xi. 36, I take the liberty of giving him what I trust may prove acceptable information, though not in the character of "one of your learned correspondents."

It was matter of surprise to me, that Juvenis should have applied in vain to a plurality of persons, in any degree conversant with matters of this description, seeing that there is a work published on this identical subject, which is making some stir in the religious world, and has been noticed by most of the religious reviewers. I allude to "The Crisis," by the Rev. Ed. Cooper, author of several well known volumes of sermons; and I refer Juvenis to the work, in the full persuasion that Mr. Cooper has established the propriety of rendering the passage in question "a king;" and allow me to add, that in my poor opinion he decidedly makes his case good in regard to the application of that king to Napoleon Buonaparte.

Whilst on this subject, as I have no personal acquaintance with Mr. Cooper, and consequently no readier medium of communication with him, I hope I may be allowed to add a suggestion or two, arising from the perusal of his work, the notices of it in the reviews, and his subsequent letter to the editor of the *British Review*.

Mr. Cooper is not able to fix on any circumstance which has transpired in the year 1822, which he can decidedly insist upon as being the standing up of Michael for the Jewish people; but notices two or three events, the effects of which are yet in embryo, as being probably connected with that part of the prophecy, and which we shall be enabled to judge of more correctly hereafter. Before I arrived at that part of his work, in which he notices these occurrences, having read his previous mention of the standing up of Michael, it struck me very forcibly, that a decided voice had been lifted up for Israel in one of the anniversary sermons of your Society, the bold argumentation of which it is well known caused a great sensation among religious people, and the expediency of which has been questioned. I hazard no opinion upon the arguments contained in that discourse; I would only observe, that though I disliked the sermon, (more because it rather unsettled my previous opinions in regard to missions, I believe, than on any other ground,) it caused me to view the Jewish cause with greater attention than formerly, and the objects of your Society have since continued to grow in importance in my estimation. Upon referring to the reports of your Society, I find that this sermon was preached in 1822; and I leave it for others to judge whether the spirit of Michael was in the preacher, and if he may therefore be in any way connected with his standing up.

The other point, which I have a desire to notice, is the grand objection made by the *British Review* to Mr. Cooper's exposition, on the ground of his violating the chro-



nological order of the prophecy: and I do not recollect that Mr. C. replied to this objection in his letter. It has always appeared to me to be the general character of prophecy, first to give a brief outline of the events foretold, and then to return and fill in the detail as it were; and often some particular feature is afterwards dwelt upon, which is likely to be specially interesting to the generation in which the prophecy is delivered, in the form of an episode. Isaiah, Daniel, Ezekiel, and St. John, afford numerous instances of the former description; and our Saviour's prophecy concerning the destruction of Jerusalem, "and of the end of the world," is a remarkable instance of the latter. This is even done in the historical parts of the scripture, e. g. the birth of Eve being an episode out of its chronological order. [Compare Gen. i. 27, 28, with ii. 18—23.] It is needless to add, that I consider Buonaparte's expedition to Palestine an episode of this description, particularly interesting to Daniel and his people; and remain, your's, &c. B.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I HAVE great pleasure in replying to the inquiry of your correspondent Juvenis. That which in our English Bibles is translated "*the king*," in Daniel xi. 36, is the Hebrew word *המלך*, being the word *מלך* "king," with *ה*, the definite article *the*, prefixed to it. It cannot by any possibility be properly rendered *a king*; but whether it refers to the vile person mentioned in ver. 21, is another question. Bishop Newton considers that ver. 31. introduces into this historical prophecy a new cha-

acter, distinct from any that has gone before, and arising after the times of the vile person mentioned in ver. 21. This he explains to be the Roman power, to which alone he refers the rest of the chapter, as describing the exploits of that power generally, both in its military and in its ecclesiastical capacity, as the destroyer, and the persecutor of the people, and the church of God. (See his dissertation on the prophecies, vol. i. p. 340, et seq. edit. 1803.) I have seen no modern commentator whose exposition of this part of Daniel seems to me so clear and satisfactory as Bishop Newton's, and I have no hesitation in referring your young friend to that source for information. In my humble judgment, an exposition which requires *המלך* to be translated *a king*, is undeserving of attention.—I am, your's, &c.

Sept. 1825.

SENIOR.

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*To the Editors of the Jewish Expositor.*

Gentlemen,

YOUR having lately favoured the readers of the Jewish Expositor with a beautiful view of Mount Lebanon, induces me to request that you would also favour them with,

1st. An accurate view of Jerusalem, which would embrace the whole of the city, valley of Jehoshaphat, Mounts Scopo, Sion, and Olivet.—See Capt. Light's and Sir F. Henniker's views.

2dly. A ground plan of the city, shewing the streets, church of the Holy Sepulchre, mosques, &c., with their respective names.

*Note.*—Clarke and others have copied an error (which is perhaps only a typographical one of M. de

Chateaubriand's) in the Arabic name of the gate of Damascus; it should be Amuda, instead of Hamond. See Richardson's Arabic Grammar, p. 67, edit. 1811. It is difficult to reconcile Dr. Richardson's, and Ali Bey's plans of the Holy Sepulchre with their respective texts. M. D'Anville says, Deshayes gives the best plan of Jerusalem; it shews all the streets, &c. This great geographer, as quoted by Chateaubriand in the Dissertation sur l'Etendue de l'Ancienne Jerusalem says, "L'utilité, la necessite meme d'un plan en pareil sujet sont une juste raison de s'étonner qu'on n'ait encore fait aucun usage de celui, dont nous empruntons le secours.

3dly. A view and plan of the interior of one of those Crypta mentioned, but not satisfactorily described, by Clarke.—See Pockock's Travels in the East.

4thly. What is the present constitution of the Jewish synagogue and the names of its officers? who confers the titles of Rabbi, Cazan, Shamas? who appoints and chooses these officers? Who appoints and chooses the Elders and President of each synagogue? What are the duties of these different officers? Have the Jews collectively one spiritual head, or have each division, as the Ashkenazim, Sephardim, &c. a presiding rabbi, or the Jews of each kingdom, as the English, Russian, French Jews, &c.—Your gratifying these requests will oblige

A CONSTANT READER.

\* \* \* We shall be much obliged to any of our friends who will be kind enough to supply us with the means of fulfilling the wishes of our Constant Reader.—ED.

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## PROCEEDINGS OF THE LONDON SOCIETY.

### MEDITERRANEAN.

[Continued from p. 399.]

April 11.—In passing along the Jews' quarter of the city, I saw ==, my interesting Jewish disputant at Gibraltar, standing with some other Jews at the door of a Café. To assure myself of his identity, I returned, and in re-passing looked steadily at him, hoping that he would recognize me. This he did not, perhaps, like another Nicodemus, for fear of the Jews, by whom he was surrounded. At the moment I could not exactly recollect his name, but in a few minutes it occurred to my memory. I passed a third time near the place, with the hope of seeing, and the purpose of addressing him, but he was gone. I felt grieved and disappointed. In the course of the day, however, he called at the inn where I sojourn, and left his

card and address. This was truly gratifying. The first opportunity, I sought and found him in his lodgings, and received from him the most cordial welcome. He arrived here four months since, and has visited —. He intends going to — shortly, and thence to London, where his brother Jacob, for whom I requested the Expositor, has already proceeded. He shewed me many books, which he had bought, and which were chiefly in Spanish. One was an history of the Old Testament, in Spanish, which he seemed to prize highly. Some young friends of his came in, and interrupted us, so that I thought it right to take leave. I, however, invited him to take tea with me, if it were permitted to a Jew to eat with Gentiles. He said he would come, that he should be always glad to see me, and we parted with much cordiality.

April 14.—== sent a note in-

timating his intention of drinking tea with us this evening. A Jew pedlar brought some articles of linen, which we bought. I asked him, Are you a Christian? He said, I do not know my family. I repeated, Are you a Hebrew? He said, he believed he was. I told him that I had a great regard for the Hebrews, and wished him well, as a descendant of Abraham. To my enquiry how many Jews are here? he replied, 15,000. I said, Do you consider this to be your settled abode, and have your brethren any expectation of returning to Palestine? He answered, "The world is my country."

N. The world is not your country, but the land of Canaan, which God gave to your fathers, and to which, according to the prophecy of Daniel, your nation will at no very distant period be restored.

*Jew.* What prophecy?

N. That which speaks of "the time, times, and dividing of time," Dan. vii. 25; and of 1290 days, Dan. xii. 11. In the Prophets, a day means a year, and the time, times, and dividing of time mean  $3\frac{1}{2}$  prophetic years. In these years each day counts for a year, and reckoning thirty days to each month, the number of natural years in a prophetic year will be 360, and  $3\frac{1}{2}$  prophetic years will make 1260 natural years.

*Jew.* It is much longer since Daniel lived.

N. I know it; but these years are to be reckoned, not from the time in which Daniel lived, but from the particular time occurring during the period of the fourth empire, when a power, denoted by the horn that should arise after the first ten horns, shall have been established, Dan. vii. 24. From the time of the establishment of this power, until the period when Israel shall be actually restored, or on the point of being restored to their own land, will be 1260 years. And it is probable, that in the period of 1290 years they will be settled in Canaan, never more to be dispossessed.

*Jew.* This may be, but prophecy is impossible to be understood. One thinks one thing, and another another. It is explained politically. This was done by Napoleon.

N. True, prophecy is hard, but not impossible to be understood. It is one of the strongest proofs of the inspiration of Scripture, and we must not think, that God would cause any thing to be written in his word, which we should be utterly unable in some degree to understand. What do you think of Isaiah xviii.

*Jew.* (Reading the passage,) I do not see the meaning of this; have you any books in Hebrew?

The Hebrew Bible was produced; he opened it, and turned to the 1st of Genesis, which he began to read.

When he came to אלהים, I asked, what that word meant. He replied, God.

N. But is it not plural; and if so, it must signify more than one person?

*Jew.* There is the word ברא. Change the letters, and א signifies Father, ב Son, ר Holy Spirit.

N. That may be your way of reading, according to the Cabbala; but there is no need of making such an alteration, to shew from Scripture that there are three persons of the Godhead.

*Jew.* It is easy to make various meanings out of the same word, and to forget the true one.

N. Yes; but the true meaning of

אלהים, is plural. Can you deny it?

*Jew.* (Turning over the leaves of the Bible until he came to the Hebrew New Testament) What is this?

N. The New Testament in Hebrew. Have you ever seen it before?

*Jew.* Yes, I have one which a gentleman who was here gave me. (I discovered that Mr. Way had given it.)

N. Have you read it?

*Jew.* Yes.

N. What do you think of it?

*Jew.* It is very well.

N. Do you feel willing to consider Jesus to be the Messiah?

*Jew.* I have read a great deal, and was brought up to be a rabbi. I know Latin, and have read the works of Bossuet, bishop of Meaux. He said there were three things which he could not explain. 1. That all nations were ignorant of their origin. 2. That the Jews should continue separate and retain their customs. 3. That there should be so many opinions in the

world about religion, when there was but one God.

In this manner he evaded my question, and though it was repeated, he took no notice, but began to read the xviii<sup>th</sup> Isaiah, in Hebrew. He acknowledged that the Jewish nation is the one to whom the messengers are sent, and that these messengers are from some powerful and friendly people. But he would not specify, and again sheltered himself under the obscurity of prophecy. I gave him a Hebrew Tract, No. 9, which he gladly accepted, and promised to read.

== came according to appointment. I considered it expedient to discover the state of his mind by general conversation, before I renewed a discussion upon the particular points at issue between us. He is certainly more open than when at Gibraltar, and I think his prejudices are lessened. But whether they have given place to worldly policy and the love of pleasure, may be doubtful. He expressed a sentiment which I certainly did not expect to hear from him, viz. That Jews and true Christians worshipped the same God, but in a different manner. I took occasion to remark, that the religion of his believing forefathers, was the same with that of believing Christians; that the Messiah to whom the former looked forward, the latter depend upon for salvation; and, that the way of acceptance was the same to both, and that was through the sacrifice of the Messiah for human guilt. To these observations he assented. We had some conversation relative to different Jews in this place, and he agreed with me in opinion, that the Jews here are less learned and less moral than in Gibraltar. He wishes to come to our worship, and I have promised to shew him where it is held.

*April 16.*—== has accompanied me to our service. He inquired the reason of the Ten commandments being over the communion table; and why that part was separated from the rest by the communion rail. I told him we venerated the moral law, and had it inscribed in all our churches, that the people might know and obey

it; and that from the communion table the minister read the decalogue every Sunday. He inquired the use of the font, and what ceremonies were used in baptism. These I explained, and he seemed much pleased. He remarked that there were no images. I said, we believed that God was a Spirit, and that we were required to worship him with the heart, which was done without bowing down to any material representations of him. This, he said, was a good sentiment, with which he quite agreed. He proposed some other questions of small importance, and promised to attend the service to-morrow. I directed him where to sit, and said it would give me pleasure, if he would bring any of his friends with him. May God bless the word of his grace, and render it effectual to the spiritual welfare of this interesting child of Abraham.

*April 17.*—== was present at our morning service. He brought another Jew with him, and both appeared very attentive. The first lesson was Numbers xxiii and xxiv, and the second was changed from the xv<sup>th</sup> to the xiii<sup>th</sup> of Acts, in which there is much to interest, instruct, and benefit a child of Abraham. The text was Matt. xvi. 26. In the application of this solemn subject the preacher took occasion to exhort sinners to come to Christ, through whose obedience and sacrifice alone, the salvation of the soul can be obtained, and to speak of Jesus, as the true Paschal Lamb, the Eternal City of Refuge from the wrath to come, and the Rock of Ages, typified by that in Horeb, from whence the living water flows for the purification, consolation, and endless satisfaction of our immortal spirits.

*April 20.*—== brought one of the rabbies to offer himself as a teacher of Hebrew to my little boy. He is employed in the superintendance of the Jewish Lancasterian school. I had some conversation with him of a general kind, thinking it best to defer the mention of Christian truths, until he becomes the teacher of my child, when I hope to have opportunity of introducing the subject in a manner less likely to excite animosity.

He was very civil, and will readily undertake tuition.

*May 6.*—An old Jew pedlar and his son came to offer articles for sale. We purchased some linen, and I proceeded to question him upon religious subjects. I asked about the observance of the Sabbath, which commenced the same evening, and whether when Messiah came, they would keep it in the same manner as at present. He said, Messiah would teach them how to keep the Sabbath according to the law of Moses, and would restore them to their own land, where they should be able to observe it properly.

*N.* Then you do not think Messiah is come?

*Jew.* No.

*N.* When he comes, do you suppose he will save your soul?

*Jew.* Yes, certainly.

*N.* Do you then think yourself to be in danger of future punishment, and in need of the salvation of Messiah?

*Jew.* We are not so good as we ought to be.

*N.* What is the guide to instruct you in what is right and good?

*Jew.* The law.

*N.* Here is a little book which contains the Torah, and some questions to help you to examine yourself upon it, and some prayers to the God of your fathers.—I then gave him the Tract, No. 9. He took it, but seemed confused, not knowing whether it was a gift or not. I perceived his embarrassment, and said, You have been selling to me, and now I give to you that, which contains instruction and wisdom more precious than the gold and silver of this world. He was pleased, and began to read. In a few seconds he said, he would read it on the Sabbath. He was surprised that I should have books in Hebrew. I then shewed him a New Testament, which excited his wonder, but thinking it better to know something more of him, before I offered this as a gift (which I must have done, as he was very poor,) I took out a Hebrew Bible, turned to Isaiah liii. and asked him to read. When he had read four verses, I asked, of whom the prophet

wrote. The poor man was unable to answer. He had not a single idea upon the subject, but turned to his son, and muttered in an under tone some inquiries, whether this was really a part of their Bible? The son took the book, turned to the title-page, then to the Pentateuch, and then to the prophecies, but could discover nothing to warrant a denial. I told them it was Vander Hooght's edition, and that what they read was certainly a part of the Old Testament. They then took a note of the chapter and verses, in order to make further inquiry. I suffered them not, however, to depart without first telling them that Isaiah spoke of the Messiah, whose sufferings for the salvation of sinners these verses foretold; and that we believed Jesus Christ to be the sacred person of whom the prophet spake. The Jews did not contradict, thanked me for the Tract, and went away.

*June 23.*—I met the old Jew mentioned above, in the street. He inquired if I wanted to purchase any of his wares. I said we wished for some coarse linen. He said he had some of another sort, which he could supply. I demanded where he lived, and promised to go to his house to buy it. He was very thankful, and said his name was —.

*June 27.*—I have engaged a Frenchman to instruct my family and myself in the French language, which I find very necessary here. He is a Parisian, and, I am told, a Jew. He is in the habit of giving instruction to Jewish families here, and I hope through his means to obtain further knowledge of their condition, views, and feelings.

*July 5.*—— is still here. I met him in the street. He has promised to take tea with me to-morrow evening.

#### PRUSSIAN POLAND.

JOURNAL OF MR. BERGFELDT.

THE Journal of Mr. J. G. Bergfeldt, as he went from this country to Berlin, was presented

to our readers in the Expositor for September: we have since received his account of his arrival at Posen, in a short letter dated from thence the 6th of July last. He also transmitted a journal of what occurred to him between Berlin and Posen; and we select the following extracts.

I left Berlin in the afternoon of the 3d of June, and arrived at Pinne in the morning of the 5th. I was very kindly and affectionately received by Mr. von Rappart, president of the Posen Society, who also gave me an apartment in his palace. He had heard of me from Mr. Treschow, and desired me to stay with him a few days. He wrote to Mr. Handes, informing him of my arrival, and requesting him also to come to him on a visit; and he also wrote an invitation to Professor Cassius, that we might meet and consult together, as to my best way of commencing my missionary work in Posen, from which Pinne is thirty-three English miles distant.

June 7.—I took some Tracts in my pocket, and went to the Jewish street, but did not find an eligible opportunity of conversing with the Jews. After my return, Mr. von R. and myself were walking in the garden, and speaking of the prophecy of Jacob, Gen. xlix. 10, when we saw two venerable looking Jews, one of whom I afterwards learnt to be one of the two officiating rabbies of the place, and the other the Vorsinger. We walked up to them, and I saluted them; שלום לכם (peace to you!) בני אברהם (are you children of Abraham?) They replied, Yes, we are children of Abraham.

I. Abraham believed God, and it was counted to him for righteousness. If you are children of Abraham, you must believe God as he did.

*They.* Yes, we must believe God.

I. God testified of Jesus of Nazareth; "Thou art my beloved Son, in whom I am well pleased; hear ye him!" Do you believe it, and do you hear him as the Son of God?

*They.* Of David God said, he was his Son.

I. But he declared from heaven that Jesus is his Son.

*They* cavilled at the word, Son of God. I said, "By our reason we can know nothing of God; if therefore he gives us a revelation, and we have sufficient proof that it is a revelation from him, we must humbly receive it as it is. And if we do not understand it, we must pray to the Lord, as the Psalmist did, to enlighten our eyes, that we may see the wondrous things in his law." I then spoke to him of several prophecies referring to Christ, and fulfilled in him, and of the miracles of Jesus as attesting his divine mission; also of his sufferings, as necessary for us, and also to fulfil the Scriptures, especially Isaiah liii. The Rabbi made many objections, which I endeavoured to answer in the spirit of meekness. Amongst other things he said, "Jesus was a wise, great, and good man, and worthy to be honoured."

I. You have no right to say so, if you think he did not speak truth. He declared himself to be the Christ, the Son of God; but that you do not believe.

*He.* But he gave a religion to those who had none, and taught them to know God, whom they did not know before. We have no hatred against the Christians, and I can shew you a passage in the Talmud, declaring that all Christians will be saved, because they acknowledge God, and it is written, "The wicked shall be turned into hell, and all the nations that forget God;" but not those who know and acknowledge him.

We conversed a long time together, but it was with them also, as with many others of their nation; they endeavour to evade direct truth, by telling fables. I gave to one of them the Tract No. 8, to the other No. 9. I asked them to visit me, or to tell me where they lived, that I might visit them. They said they had been much interested by our conversation, and should certainly visit me. I left them with a request that they would pray the Lord to enlighten their eyes, and added the words in Hebrew, "Kiss the Son, lest he be

angry and ye perish in the way, if his wrath be kindled but a little; blessed are all they that put their trust in him." During the conversation the old man said more than once to his friend, "He knows the Scriptures better than I, an old rabbi." May the Lord teach them to me more and more, that I myself may be made wise unto salvation, and be enabled to teach others also!

June 9.—I took some Tracts and my Hebrew Bible, and went to the Jewish street, where I found the Rabbi with whom I had had the conversation. I addressed him, and found he had read the Tracts I gave him, and that they had been read by others also. He objected to the words *עד כי* Gen. xlix. 10, being translated "until" (Shiloh come,) and rendered the passage as Jews frequently do, "The sceptre shall not depart from Judah for ever, for Shiloh shall come."

I. There are more passages, for example, Gen. xxvi. 13, where the words *עד כי* must be taken together and rendered "until."

By this time his friend, the Vorsinger came up, and we were soon surrounded by a number of men, women and children. I had the Hebrew Bible in my hand, and spoke on Isaiah liii. Daniel ix. and Haggai ii. The Rabbi observed that it was altogether unreasonable, that God, if he had a Son, should give him up to such sufferings and to death for us his creatures; and that if God were willing to forgive sins, he could do it without that.

I. What I can fully comprehend must be inferior to myself. If therefore I could comprehend God, he could not be greater than myself. But we adore him who is incomprehensible, and we must subject our reason to his will, and to the revelation he has given us.

Rabbi. Why did not God say from the beginning, or at least when he gave the law by Moses, that we should believe in Jesus as his Son?

I. That is to call God to account, and to prescribe laws to him how he ought to act towards us; which is sin. He who is omniscient, must know best how to act. He told you enough,

however, in saying that you should hearken to the Prophet whom God would raise up unto you, in whatsoever he should command you in his name, and he has pronounced judgment against every one who shall refuse to do so.

We spoke and disputed an hour and a half together; some made objections, some listened, and some laughed. To one I gave the Tract No. 26, begging him to read it with prayer for divine teaching, that he might understand it, and to visit me afterwards. He promised to come in the afternoon. After dinner a funeral oration was delivered in a large hall; I observed several of the Jews with whom I had spoken in the forenoon. One inquired whether I was to make the oration, and I believe some expected me to do so.

June 10.—The two Rabbies visited me. I asked the one to whom I had given the Tract No. 26, whether he had read it? They both said, yes!

I. What do you say of it?

Vorsinger. What is said in it, is truth.

He referred particularly to what is said of the seventy weeks of Daniel. I read and translated to them from the 13th verse of the liid to the end of the liid chapter of Isaiah, and made observations. The Rabbi said, "Hezekiah is spoken of here."

I. Did Hezekiah make his soul an offering for sin, and then see his seed and prolong his days? Did he, as the righteous servant of the Lord, justify many? and bear their iniquities?

He had nothing to answer, but said, that if the exposition of the chapter which I gave were true, and Isaiah foresaw that the people of Israel would torment and put to death the Son of God in such a manner, he ought to have pronounced curses and woes against that people; whereas the following chapter pronounces a blessing. He said it seemed that God was indifferent to the sufferings of Jesus.

I. God was by no means indifferent: when Jesus died, darkness came over the land for three hours; and you are to this day dispersed over all the earth, according to the prediction of Jesus. For idolatry your fathers were in captivity seventy years;

but you have been in captivity more than seventeen hundred years, and you ought to consider what is the reason of this.

*He* It is for our sins, and those of our fathers.

*I* Sinners you are, and so are we; but you cannot point out any great national sin as a reason of your dispersion, unless it be your refusing to submit yourselves to Jesus of Nazareth as the Messiah.

*I* offered to sell to the Vorsinger a New Testament for half a dollar. He seemed to be very poor; but he intimated that we might give him one for nothing. *I* told him that what is bought, though it be only at a small price, is valued most, and will therefore be most profitable. *I* asked whether he possessed the Old Testament? He said, no! "How is it possible (said *I*) that you, a teacher in Israel, can be without God's revelation; which ought to be the foundation of your belief and doctrine!" He replied that he borrowed one. He then read Tract No. 36, and seemed to like it. *I* gave him one. He begged me to lend him the book of the Prophets and Psalms till Sunday; which *I* did. On parting, he shook hands with me, saying, "We are friends." But, *I* fear, he said this rather from indifference, than from conviction of the truth.

*June 11.*—*I* took a walk, and had a conversation with a Jew. But it was his time to go to the synagogue, and *I* would not detain him. *I* gave him a Tract, and desired him to come to me, after he had read it attentively; which he promised. Mr. von R. and myself went out, hoping to meet Mr. Handes, who was coming from Meseritz. On our return *I* learnt that many Jewish boys had come, asking for tracts; and that the Jew to whom *I* had given the Tract, with another, had been there also.

*June 12.*—This morning a number of Jewish boys came, soliciting Tracts. *I* asked whether their parents knew of their coming for Tracts? They said yes, and that they wished to read them also. When *I* proposed to give a Tract between two, and that they

should read it together; they almost all, one after the other, said, "I have a brother, pray give one to me, that *I* may read it with my brother." *I* called for Mr. Handes, and he catechised and addressed them for nearly an hour, and *I* was truly glad to find them so attentive. As Mr. H. was speaking, one or two Jews came in, and some remained outside the door, listening to him. After he had ended, *I* distributed a large quantity of Tracts among the Christians, which were received with great eagerness and thankfulness. In the afternoon a number of Jewish children came again. *I* left it to Mr. H. to speak to them, that *I* myself might profit by his experience and mode of teaching. Afterwards the two Rabbies came, and one brought the book of the Prophets which *I* had lent him. He again requested me to make him a present of it, which *I* did, for he is poor and needs it. *I* now lent him a New Testament, and gave him another Tract. My address, at this time, was chiefly on the freeness of the Gospel of Christ, which he sends and gives to all who desire to partake of it. On this subject *I* went through the Prophets, our Lord's life, and that of his Apostles, &c. and concluded by saying, "If you have hitherto been ignorant of the doctrine of the Christian religion, it may be excused, but now that the truth is laid before you, it is high time for you to consider the matter with earnest prayer to God, to teach and to shew you by his Spirit what is the truth."

*June 14.*—To-day, from the early part of the morning, Jewish boys, and Jewish girls also, came to be instructed. The girls were very ignorant, but very desirous of being taught. Their Jewish teachers, they said, were unwilling to instruct them, because, as girls, they did not need it. They came to us twice, and the boys three times, during the day. Six Jews also came to converse and argue with us, amongst whom was a very old venerable looking schoolmaster. The truth was stated to them. They desired books, and promised to come again.

*June 15.*—To-day, before seven



o'clock in the morning, a Jewish schoolmaster, who resides at the distance of fifteen English miles, came to converse with Mr. H., who had before spoken to him in another place. Mr. H. gave him a New Testament. He begged me very much to give him a copy of the Prophets. I offered to sell him one, but he said, if he had money to buy one, he would not have requested one to be given to him gratis. I gave him one. Jews afterwards visited us till ten at night.

*June 16.*—Our Jewish children continue to come daily. To-day seven of them were here twice. In the afternoon the old schoolmaster came again, and brought with him his son, who is also a schoolmaster. Mr. H. had given him a New Testament, and he now asked his opinion of it. He replied, "It is certainly a very comfortable doctrine, and we have only to ascertain, whether the foundation be solid. Mr. H. led him to the foundation of the law and the prophets; but I could not attend to the argument, as the Jewish children came for instruction. I went with them to another room. The schoolmaster was very friendly when he went away, and begged leave to repeat his visits. Three Jews came as late as nine o'clock in the evening; one of them was a French Jew. This evening the Rev. Professor Cassius, one of the members of the Committee of the Posen Society, who lives about seven English miles from Pinne, came to visit us.

*June 17.*—We had a long conversation with Professor C., relative to our future operations. There were not many Jews here to-day, but amongst those that came there were two from a distance. The old schoolmaster, who received a New Testament from Mr. H., sent it to his daughter, who lives a considerable distance from hence. He himself continues to come to Mr. H. to reason with him, and Mr. H. is much pleased with him. Only three of the children came for instruction.

*June 18.*—We went to the synagogue, but found it closed. The Rabbi, however, received us very kindly into his house, and the Jews, seeing us go in, the room was soon

crowded, so that they were obliged to lock the door to prevent any more from pushing in. Mr. H. argued with them for more than an hour. Some listened attentively, but others opposed and mocked. In the afternoon our two rooms were filled, and we had amongst them the Rabbi, and (I believe) all the Jewish schoolmasters of the place. Mr. H. had the men in one room, and I, some women, and the children in the other. In the evening, Mr. Handes preached in the hall, and many Jews were present.

*June 19.*—Mr. H. and myself rode to Neustadt, where he had to preach. In the afternoon we went to the Jewish street, and conversed with some, and offered Tracts to them, but a few only were accepted, and I believe most of them returned afterwards. We visited the Rabbi, a man seventy-eight years old. His son, who assists him, is living with him. There also the room was soon crowded, and many more would have come in if the room could have received them. I spoke with some outside the door. We were nearly two hours together. They wondered that we offered Tracts to them for nothing, but still seemed fearful of accepting them. Some said, "We do not want them." In the evening I preached in the hall at Pinne, from 1 John iii. 13—18. Some Jews were present.

*June 20.*—Only two Jews were here to-day. The one, a schoolmaster, begged me very earnestly to give him a copy of the Prophets for one Polish florin, assuring me that he had no more to give. I let him have it.

*June 21.*—Mr. H. and myself rode with Mr. von R. to a village, seven miles from hence, to visit Professor Cassius. Only one family of Jews is living in that place. Mr. H. visited them; but he said they were unwilling either to hear the Gospel or to accept Tracts. On our coming home the two teachers visited us, but no children have been here either to-day or yesterday. I understand they have been strictly forbidden by their parents.

*June 22.*—After dinner we met two Jews in the garden. Mr. H. endeavoured to preach Christ to them; but

they declared, they would rather suffer themselves to be cut to pieces than believe in Jesus. We had invited the Jews to the hall this evening, to preach to them; but very few came. Many Christians, however, assembled; some from a very considerable distance, and Mr. H. preached to them. We went to the synagogue, and entered into conversation with the Jews. The Rabbi afterwards accompanied us to our lodgings, where Mr. H. had a long argument with him. To the Vorsinger I made a present of the New Testament, which I had lent him. May the Lord ingraft the words of it into their hearts, that in his due time they may bring forth much fruit to the glory of his holy name! In the afternoon again I spoke to some Jews in our room, upon sin and justification by faith in Christ Jesus. I read with them Isaiah liii.

*June 24.*—Several Jews came to us, asking for books—Mr. von R., Mr. H., and myself, set out for Posen. At the inn where we stopped on the road, Mr. H. addressed a Jewish family on sin and justification. They seemed greatly moved, particularly the old wife. In the afternoon we arrived in Posen.

*June 25.*—We visited a Jewish schoolmaster, with whom Mr. Handes made acquaintance when he was last here. He was very glad to see us, and invited us to be present at his school at the hour of giving religious instruction. In the evening he visited us. Two more Jews were with us to-day.

*July 4.*—Of the Jews who visited us to-day, I noticed one, who has been a soldier, for about thirteen years, and having received his discharge, is now on his way home. At first he was full of self-righteousness, thinking he had enough and to spare, and that he was righteous, not only in relation to men, but before God also. The demands of the law, however, were set before him; shewing him that God not only regards the outward conduct, but chiefly also the secret thoughts of the heart. He humbly confessed himself to be a sinner; and

the Gospel of the Saviour of sinners, Christ Jesus, appeared suitable to his circumstances; he seemed to us to lay hold of the hope set before him.



JOURNAL OF MESSRS. WERMELSKIRCK AND REICHARDT.

THE present Journal of Mr. Wermelskirck forms a sequel to that of Mr. Bergfeldt. Mr. W. writes from Posen on the 6th of July, and states that on the 22d of June preceding, he left Warsaw, in company with Mr. Reichardt, intending to visit Posen and Breslaw, and the parts adjacent, as they had not received the Emperor of Russia's official permission and authority, to exercise their missionary functions in Russian Poland. They accordingly set out, and reached Posen on the 24th of June, where they found Mr. Bergfeldt and Mr. Handes. The President of the reformed Churches at Posen invited Mr. W. to preach for him, and some members of the royal family who were present, being pleased with the discourse, kindly assured Mr. W. of their favour and protection. The President, after this, gave Mr. Wermelskirck permission to preach in his church regularly, and he intends to remain at Posen until Mr. Bergfeldt is ordained, and shall have exercised himself sufficiently in the ministry, to qualify him to occupy and to continue the ministry thus granted to Mr. Wermelskirck, if, as it is expected, he should obtain permission so to do.

The Journal begins with mentioning their arrival at Posen, and their meeting with Mr. Bergfeldt and Mr. Handes. It then goes on with the detail of their pro-

ceedings, from which we select as follows.

His Majesty Alexander, Emperor of all the Russias, has condescended to grant Reichardt and myself, papers of authorization, of the same kind as those already granted to our four brethren who came first to Poland; but, as in all probability we may not receive them before the expiration of some months, we thought it advisable to make, in the mean time, a journey through a part of Prussian Poland. Not knowing whether Bergfeldt was arrived, we resolved to visit Posen, Lissa, Fraustadt, Breslaw, &c. and set out on Wednesday the 22d of June.

*June 23.*—We passed some of the places, which we had visited at the commencement of the year, and inquired of the Jews we met, their opinions of the Tracts, &c.

*June 24.*—When leaving Rhodawa, we met with a trifling accident, which gave us the opportunity of speaking to some Jews and Christians, and giving some Tracts to the latter. We reached Posen the 26th, and there was a fair, which made it difficult for us to get a lodging. After service, in the reformed church, we met Bergfeldt and Mr. Handes, and were introduced to the Rev. Mr. Bornemann, Major von Bunting, Mr. von Rappert and Mr. Behm. In the afternoon we passed an hour with Rev. Mr. B., and then attended the Committee of the Jewish Society, where we were also introduced to Professor Cassius. The friends here have determined to endeavour to get Bergfeldt ordained, that he may be authorized to preach in public; and, in the mean time, a suitable place for a prayer meeting is to be obtained.

Hitherto we have had little opportunity of labouring among the Jews; the local circumstances are against us. When we travel in Russian Poland, we call to us any Jew we first meet, and he makes our arrival known in all quarters; but here, the first curiosity being already satisfied, we must go and visit them.

*June 28.*—We called on the rabbi, who is a good talmudical scholar, and much esteemed, but we could have no

conversation with him, as he was indisposed.

*June 29.*—We spent the evening in company with Major von Bunting. The conversation turned naturally to the Jewish cause. The late remarkable prevalence of earthquakes, pestilence, inundations, and other things of this kind, in various parts of the world, appeared to some a striking feature, more especially when connected with the apparent dissatisfaction, which the Jews every where manifest in respect to their present state, and their hope of something better soon. It is however, manifest that they will not from the heart, give up their present system without the outpouring of the Holy Spirit upon them.

*June 30.*—We called with Handes on a Jewish family, and conversed with a disciple of the rabbi upon the necessity of reading the Scriptures more than the Talmud. He, with two other Jews, and some Jewesses listened attentively.

H. introduced us also to a Jewish teacher, who was at the time, engaged with his pupils, about seventy boys, and girls. He received us kindly, and showed by his conversation, that he was well educated, and far above the common Jewish superstition. The school is founded by government, which pays his salary.

*July 1.*—There was an extra meeting of the Committee, which we again attended. Every thing was conducted in a Christian spirit. Mr. B. offered Wermelskirck his pulpit for the next Sunday; and Mr. Fisher offered his, for the following Sunday to Mr. Handes.

*July 2.*—We called with H. on several families, but they were all following the superstitions of the Talmud. We had a long conversation with two youths.

*July 3, Lord's-day.*—W. preached in the Reformed Church on Eph. ii. 18, before Her Royal Highness the Princess Luise von Preussen Radzivil. Her Highness's children, and a pretty large congregation attended. After service Professor Cassius by command, introduced us to the Royal family, and they received us very kindly, and conversed with us for an hour, and seemed

to take a great interest in the Jewish cause. They enquired very particularly after Mr. Way. When the services held in Warsaw for the Jews were mentioned, her Highness expressed a wish that something of the kind might also be done here, and said she would herself attend. We dined with the Rev. Mr. B., and then attended service in the Lutheran church. We spent the evening in company with some members of the Society, and other Christian friends. Reichardt has been requested by the Rev. — Hayer to preach on Sunday next in the military church. Having returned home, and consulted together, we resolved to ask Mr. B. to lend his church for the purpose of preaching therein to the Jews: and that, if he should be willing to do so, Wermelskirck should remain here to preach at stated times till Bergfeldt is ordained.

*July 6.*—Mr. B. expressed his willingness to grant the use of his church for the purpose mentioned.

*July 7.*—Attended the school before mentioned. The children are well instructed. The master examined them in what is generally called moral duties towards God and man. He began with asking by what God had first revealed himself? the reply was, by the works of Creation. After having enlarged upon this, he proceeded to ask, by what else God had revealed himself? the answer was, by his word; first to Abraham, and then to Israel at large from mount Sinai. The ten Commandments were then explained and commented upon. Of course the explanation was superficial; yet it was as correct as could be expected, without reference to the New Testament. What is most praiseworthy in the teacher is, that he endeavours to make the children understand the proper meaning of his questions and their answers; a matter which for the most part is neglected among the Jews. The teacher visited us in the evening. We conversed upon the great advantages which must result to society from children being biblically instructed, and remarked upon the great difficulties a teacher has to contend with. We spoke of Isaiah liii. which he explained by

saying, that when we devote our powers of body and soul to the service of God, we may then be called a sacrifice. This of course was easily refuted, by pointing out to him the context. He then said that this chapter, and indeed the whole of Isaiah, was altogether very difficult. We replied that if so, it must be very desirable that a service should be held in the place to explain and clear up these difficult chapters.

*July 8.*—Meeting Mr. M. to-day, he proposed to us, what he thought a good plan to make the Jews Christians. He said they should be dealt with as the Poles had dealt with the Pomeranians, when they were heathens. That they ought to be compelled either to go to Jerusalem, or to be baptized. That when they decided for the latter, they should have the choice of going either to the Roman Catholics or to the Protestants, and if they desired to become Protestants they should be baptized in the Wartha. We expressed our disapprobation of such a plan, as utterly inconsistent with the spirit of Christianity.

*July 10.*—Reichardt preached in the forenoon for the Rev. Mr. Hayer, chaplain to the army, and Handes in the afternoon, for the Rev. Mr. Friederich, minister of the Lutheran church. Reichardt took Matt. v. 20, for his text, and Handes the Epistle appointed for the day.

*July 11.*—We dined with Major von Bunting. He is a man of a sound understanding, and much experience, and is, to a certain extent, the head man in Posen. A missionary who is acquainted with him, may learn through him the opinion of all ranks of people, upon the religious subjects, which are brought before the public.

*July 13.*—I invited a Jew to attend our Church on the Sabbath. ‘I hope,’ he said, ‘we shall not be roughly treated.’ ‘Come and hear,’ I replied, ‘and you will find that we love the Jews.’ Reichardt departed to-day for Lissa.

*July 14.*—I called upon the first Jew in rank in Posen, but did not see him. I consider it my duty to invite some of these to attend the service, as

they are frequently willing to hear of Christianity, but are kept back by the unfavourable reports, which are sometimes spread concerning us.

*July 16.*—We had our first service. It commenced at four and ended at a quarter past five in the afternoon. The Jews present were about fifteen, and there were many Christians.

*July 17.*—After having twice attended divine service, I called upon a friend, to meet a young person who was in great distress of mind from the sudden loss of her two only children. I found her pretty well acquainted with the Bible, which is rarely the case. She seemed to think God had dealt hardly with her, in taking away her children. My endeavours to comfort her were not without a blessing.

*July 18.*—The baptized Israelite, who had been awakened by the instrumentality of Wendt and Hoff, in Kœnigsberg, and who is studying divinity there, called on me on his way from Lissa. We spent the greatest part of the day together in profitable conversation. He is a very promising and clever young man.

*July 20.*—This afternoon one of the most learned Jews here, the teacher of one of the royal schools, called upon us. He had a letter with him, addressed to the Bible Society, and a translation of Matthew xxiii. and Mark xii. into Hebrew, to which was added a review of these chapters, as they are rendered in our Hebrew Testament. He requested me to examine his translation, and said he would call again to hear my opinion of it. I have done so, and as I find it well worthy of attention, I have sent it to Mr. M'Cauley. This teacher has read the whole of the New Testament. He is a pleasant and well informed man, and understands Greek and Latin.

*July 23.*—I was visited in the morning by the teacher before mentioned, whom indeed I had seen several times. I asked him what was his opinion of Christianity. He said he thought it was ordained of God, and that it would become the religion of the whole world. "Therefore," said he, "I speak to the children entrusted to my care, about Christ and his followers,

and I endeavour to give them a more favourable opinion of them, than they have had hitherto." I enquired how he thought this would be effected? He replied, "The middle wall of partition, (spoken of by St. Paul, in his Epistle to the Ephesians) must be broken down." I replied, "You believe then that Christ must be received as the mediator between God and man." And this led to a conversation on this interesting topic, which lasted for a full hour. I preached from Psalm cxix. 18, and the number of Jews who attended amounted to thirty, and the Christians were more numerous than before.

*July 25.*—We were honoured with an invitation to dine at prince Radziwill's. Bergfeldt and myself had scarcely entered the room when the prince came, and condescended to conduct us through the garden; he conversed with us upon the wonders of nature, and the blessings which Providence pours around us in abundance, and he remarked how apt we all are to overlook his great and constant mercies.

As we were returning to the palace, the princess came to meet us. Her Highness asked about the service, and regretted that it was not held at an hour more convenient for her to attend.

*July 27.*—The baptized Jew, H. called this afternoon. He is schoolmaster at a place a few miles distant; not being, however, much liked by the people there, though the government and the clergyman also, are pleased with him, he wishes to go to Berlin or London. I tried to convince him that, having friends here, he is more likely to find a maintenance here than in places where he is a stranger. Calling in the evening upon Händes, I found a Jew with him, who disputed very shrewdly. He asserted that he could obtain the favour of God by repentance. I asked him, why God had instituted sacrifices to make an atonement for sin, if his favour could be obtained by repentance only. He could give no satisfactory answer. I entreated him affectionately to consider the subject.

*July 28.*—I attended the ordination of a candidate in the Lutheran church.

Mr. Fischer's address was very comforting to myself. The young minister paid me a visit in the afternoon, bringing a letter from Reichardt, dated from Franstadt. In conversing upon the difficulty of winning Jews to the Gospel of Christ, he expressed his admiration of the manner in which R. had handled the subject.

July 29.—Going in the evening to call upon a clergyman, I met Mr. R——, who requested me to accompany him to Mr. ——, one of the first bankers here, who became a Christian some years ago. On our way, he said, "there is much talk here about the spread of Christianity. Some say, Why is it necessary to be promoted amongst all nations, as every one who fears God and serves him according to his knowledge of him, shall be saved? whilst others say, it must be made known to all; as there is no salvation but by the knowledge of Christ." The banker received me kindly. When the conversation turned upon the conviction and instruction a Jew must have ere he embraces Christianity; I quoted Acts viii. observing that the Jew, if he heartily believed Jesus to be the son of God, might be baptized. To this it was answered, that many of the most learned theologians did not believe Jesus to be the Son of God. At this, I feared he would conclude, "therefore we must embrace this opinion;" but to my unspeakable joy, he inferred that notwithstanding all they could say, the Scripture's testimony was indisputable, that Jesus surely is very God with the Father, and the Holy Ghost. The banker was pleased with my visit, and requested me to call frequently, and promised to attend our service. I called afterwards upon a friend of our cause, with whose wife I conversed on the extraordinary circumstance, that all those Israelites in Egypt, on whose doors the blood of the Paschal lamb had been sprinkled, had been preserved from the avenging angel; whilst the others who had not this mark, had lost their firstborn. Soon after, the tutor of their son came in, who spake much, of the comfort to be derived from faith in God when under affliction.

As he spoke in general terms, I replied, that the Scripture exhorts us to believe in our Saviour Jesus Christ, and in doing this, we have comfort under every afflicting dispensation, and a sure hope of eternal life. He then called me aside, and explained his opinion of Christ and his doctrine. When he had finished, I told him what Scripture had declared on those points, and repeated the proofs of our Lord's divinity; and added, that God did therefore command us to believe in his Son. He took leave affectionately, and said, he hoped when we conversed more together, we should agree on these points.

July 30.—I preached from Lamentations v. 16. The number of hearers present exceeded that of the last time, and seventy-five Jews besides Jewesses attended.

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PALESTINE.

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LETTER FROM THE REV. W. B.  
LEWIS.

THE following letter has been received from the Rev. W. B. Lewis, dated Beyrout, June 21, 1825.

I write a few lines to acknowledge the receipt of your letter, dated Dec. 14th, 1824, together with the accompanying resolutions of the Committee. I wish also to inform you, that I am on the eve of starting for Smyrna or Constantinople. By letters which have arrived from home, as well as by the permission of the Committee, kindly expressed in the resolutions you forwarded, I have been enabled to make up my mind to return to England, and to hope and to trust it will appear to be the will of Providence that I should do so. It is about a fortnight since I arrived from Damascus, having witnessed the departure of the hadgees, or pilgrims, for Mecca and Medina. I had previously revisited Safed and Tiberias, &c. and spent nearly six weeks in Jerusalem, in company with Messrs. Fisk and King, as well as with Dr. Dalton. We were in time for the

Easter ceremonies, and to see how much God is mocked and man deceived, in a spot the most interesting of all others, and by many, even at this day, looked upon as the most holy in the world. God requires "to be worshipped in spirit and in truth;" but the Christian religion, as exhibited in Jerusalem, must truly and very justly appear in the eye of the Turk, the Jew, or the infidel, to be only a lying vanity—the work of men's hands; and this especially at every return of that season which is appointed to commemorate the death and resurrection of the Saviour. One sect is almost as much in error as another, although widely different in many things, and their annual exhibitions, in the view of reason and religion, would seem equally wearisome and abhorrent.—Whilst the Catholics parade about and adore the image and the cross, the Greeks and Armenians are preparing the fire which is made to issue from the tomb the day after the crucifixion, and which all the world is called upon to believe to be fire descended from heaven.

Thousands of devoted pilgrims were formerly in the habit of going up to Jerusalem to attend the ceremonies, but, owing to the Greek war, the number at present is greatly diminished. Great opportunities were then consequently afforded for the distribution of the Scriptures of truth, and channels were opened, by means of which the living waters might flow into distant lands. But, alas! this year nothing could be done in the Holy City in the way of circulating copies of the Word of God, as on former occasions. I need not say how much this was calculated to distress those who had it in their power, but could not give away a single copy, except privately, and with the greatest caution. This was the effect of our fears, and the fears of the people, and of our present weakness in opposition to the Goliaths of the Terra Santa convent. We were well persuaded that these monks had too much to do in the issuing of the prohibitory Firman against the Scriptures, not to be particularly on the alert to make use of it in Jerusalem, as the

mischievous instrument of attack whenever the opportunity permitted. God grant, for his own name's sake, that all their evil designs may at length be wholly frustrated, and that all the enemies of Jerusalem may be brought low. Oh! when (as one is often led to exclaim) when are the days of Jerusalem's mourning to be at an end, and the happy days to be fulfilled which are promised to her in Scripture! "The Lord shall comfort Zion—joy and gladness shall be found therein, thanksgiving and the voice of melody." Then "awake, put on thy strength, O Zion; shake thyself from the dust, arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion!"

Let us feel for the unhappy state of Jerusalem, and weep over her miseries of every description, let every Christian do something that may help in any degree to relieve her, and to cut the cords that tie her to the grave. But for encouragement to proceed, let us look to, and depend upon, the promises of God—if we look elsewhere death (scarcely any thing but death) will stare us in the face. The more I have seen of the state of things in this country, and the more I have reflected on the subject, the less do I feel inclined to hide this view of the case from the eye of the Christian public. At the same time it must be acknowledged, notwithstanding many difficulties, that the door of access is gradually opening, and this particularly in reference to the Ashkenazim Jews. This is so far favourable, and I am glad to hear that the Committee have resolved on sending out one or more of your German missionaries to Palestine. May we all be men of faith and men of prayer, zealous but prudent, persevering but patient, humble-minded and compassionate. I hope the Committee and the friends to the general welfare and peace of Jerusalem, have determined before this to effect something, with the view of obtaining a resident consul or protector, in behalf of visitors and European settlers at Jerusalem, Jews as well as Gentiles. My last visit to the Holy City has convinced me more than ever, of the duty of attempt-

ng to engage our friends to see this desirable object put into execution. Truly we have had a very miserable time of it during the six weeks we spent at Jerusalem. The Pacha of Damascus was there a fortnight, encamped outside the walls of the town, and we had every day to hear of the cruelties he was committing in all directions. As soon as he departed, in consequence of his exactions and depredations, the country around Jerusalem was in a state of uproar and rebellion. The roads were rendered impassable or unsafe. Dangers were starting up every where, and even quiet pilgrims and strangers were laid hold of and detained. For particulars I must refer you to my journal, extracts from which I hope to copy out on board ship or in quarantine, and to forward to you. As to our party, we kept ourselves prisoners in the convent nearly three weeks, I believe until the way was opened, and a good sum of money paid the Nakeeb Effendi, &c. for effecting our deliverance, as well as that of other English visitors, and of the Spanish consul for Aleppo, who was at Jerusalem at the time. This same gentleman, as well as many others, fully concurred with me in opinion, as to the necessity of having a resident consul in the Holy City.



JOURNAL OF THE REV. JOSEPH  
WOLF.

(Continued from page 385.)

WE present our readers a continuation of Mr. Wolf's Journal, which proceeds with the series of questions which he proposed to the Armenian Bishop, the first five of which with their answers are contained in the last Expositor.

*Quest. 6.* Who, and where are the chief Patriarchs and Archbishops of the Armenian nation?

*Bishop.* 1, The Patriarch of Ech-Miazin, 2, Akhtamar, 3, Sis, (Cilicia) and 4, formerly at Kausazar. These four patriarchs have the title Katokhikos (which is the same as Catholicos) and

Hairapet. The Armenian patriarchs at Constantinople and Jerusalem are simply styled patriarchs. After the patriarchs come the archbishops, some of whom have the title Aroshnoot. The archbishop at Ispahan has this title, and he exercises his jurisdiction over the Armenians at Ispahan, Shiraz, Abusheer, Bussorah, and India; he is appointed by the Katokhikos at Ech-Miazin. Nerses at Teflis, (mentioned in the Memoirs of Henry Martin,) is Aroshnoot for Russia.

Names of the Armenian Katokhikos, Patriarchs, and Aroshnoot, who at present govern the Armenian churches: 1, Ephrem, is katokhikos at Ech-Miazin. 2, Arotzoon, is katokhikos at Akhtamar. 3, Kyrakos, is katokhikos at Sis. 4, Gabriel, is patriarch at Jerusalem. 5, Boglios is patriarch at Constantinople.\* 6, Karabet, is aroshnoot at Ispahan. 7, Nerses, is aroshnoot at Teflis.

*Quest. 7.*—What feast days are observed by the Armenians?

*Bishop.* 1, The finding of the Cross. 2, Christmas-day. 3, Resurrection of Christ. 4, Ascension of Christ. 5, Pentecost. 6, Transfiguration upon Tabor. 7, Death of the Virgin Mary. 8, Visitation of the Virgin Mary. 9, Birth of the Virgin Mary. 10, Introduction of Christ into the temple. 11, The Feast of Gregory. 12, The Death and Birth-day of St. John the Baptist. 13, Thadeus the first Katokhikos of the Armenian nation.

*Quest. 8.* If a Greek or a Christian of any other denomination should join the Armenian Church, would the Armenians baptize him again?

*Bishop.* No.

*Quest. 9.* What relation have the Armenians to the Coptic and Syrian churches?

*Bishop.* The Armenians have the same faith and tenets as they have.

*Quest. 10.* What persons are considered by them as heretics?

*Bishop.* Macedonius, Nestorius, Arius, and Pope Leo.

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\* I have learned that Boghos has lately resigned his patriarchal seat.—WOLF.



*Quest. 11.* On what authority does the Armenian belief rest?

*Bishop.* The Bible, and the three first councils. 1, Nicea. 2, Ephesus. 3, Constantinople. Every other council is anathematized by the Armenian church.

*Quest. 12.* What do they believe concerning original sin?

*Bishop.* Every child is born with original sin, but baptism cleanseth it.

*Quest. 13.* What do they think of Moses and the prophets?

*Bishop.* The ceremonial law of Moses is abolished.

*Quest. 14.* What do they believe concerning the millennium?

*Bishop.* Enoch and Elijah will return to this world, and preach the gospel, and many of the Jews will be converted, but Gog and Magog will pervert many, so that Enoch and Elijah will be killed, but they will rise again from the dead. Then Christ will come, and will judge the quick and the dead, and his kingdom will be established for ever.

*Quest. 15.* Do the Clergy marry?

*Bishop.* Secular priests marry, but not monks.

*Quest. 16.* If an Armenian desires to become priest, what ceremonies or forms must they pass through?

*Bishop.* They examine him, whether he is a legitimate child, then whether he be clever and honest, and whether he can read; then they consult with the congregation, and then the young man is required to confess whether he has always been a moral man or not.

*Quest. 17.* How is he made priest?

*Bishop.* He is dressed in church-cloth, then he kneels down near the church-gate. The Bishop prays over him, and gives him the key to open the door, saying, 'Thou must be ready to open the Church.' (The Catholics call this *Astariatus*.) Then the candidate goes upon his knees in the church, and then he gives him a thing to sweep the church, saying, 'Thou must keep clean the church.' Then the Bishop prays over him; and then he goes some steps further into the church, and a prayer-book is given to him, and the Bishop prays again over him. Then the gospel is given to the candi-

date; (the Catholics call this step *Lectoratus*;) then he advances a step farther in the church, and then a bottle of wine is given into his hands, and he is *Dpir*, i. e. subdeacon. Then they put on him a cloth over the shoulder, and give him a vessel with perfume, then he makes one step farther, and a Testament is given him, and he becomes head deacon, i. e. *Sarkawak*; when he is become *Sarkawak*, he is no longer allowed to marry.\*

After he is *Sarkawak* he kneels down, and ascends three steps of the altar. The Bishop prays and gives him the Testament and the priest's dress, and a cup; and after this the Bishop anoints his forehead, and both his hands. He then stands with both hands folded together, whilst another priest performs mass, and then the Bishop bows over him; when the service is over, he reads four chapters of the Testament, and must remain forty days in a room near the church, and is neither allowed to see his wife nor family. At the end of this time he celebrates mass, and then he is *Kahanah*, priest.

I proceed now to write to you again about a very ancient, but poor, and a *small*, and persecuted people, who live in the little towns near the Tigris and Euphrates, amongst whom sayings and traditions exist, hitherto little known, and who claim a relationship with Abraham; of whom they, however, will know nothing, on account of his having left his nation, and established the rite of circumcision—a ceremony which they abhor. I will converse with you, about a people, who baptise in rivers, and speak much of John the Baptist, but who seem however to set at defiance, the rites, customs, and history of their neighbouring countrymen, and all the other natives. The proper name of this people of whom I am now going to speak to you, is, *Mandayi Yahya* (followers of St. John,) and *Mandayi Haya* (fol-

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\* In case that a *Dpir* (sub-deacon) marries and has no child, he cannot become a priest.—WOLF.

lowers of the living God,) and they are called by their enemies the Mussulmans, Saba, i. e. Sabceans.

I gave you in my preceding journal the questions I proposed to Sohoron, who is an iron smith, and of course not a literate Sabean, but who still was, as will now be seen, very well informed in his religion; but to obtain more knowledge of the Sabceans, or more correctly of the Mandayi Yahya, disciples of St. John, both Captain Taylor and myself tried to get hold of one of their high-priests, (Ganzawra,) who resides at Gorno. I heard at last, that the brother of the most learned Ganzawra, had turned Mussulman at Bussorah, and was living here; and accordingly we sent for him, and requested him to fetch his brother from Gorno, and bring him to us, at our joint expense, which he did accordingly.

*Aug. 1.* The Ganzawra, high-priest, of the Mandayi Yahya (Sabceans) arrived in the British residency at Bussorah, with his wife, and he brought several books of their religion with him, and he gave to me their great book, called Sedra Raba. Captain Taylor had the kindness to provide him and his wife with a house to live in. But before I give you the result of our examination of this Ganzawra, you must allow me to give you a sketch of the character of the man himself. He is called by his own people Rabbi Adam, and the Mussulmans and Christians call him Sheikh Adam. He is 50 years of age. He is considered as a great conjuror and astrologer, who raises up spirits from the ground, and who foretells future events. Barren women of the Mussulmans apply to him, that they may be made fruitful by the power of his witchcraft, but he has paid very dearly for the practice of this knowledge; for the Governor of Bussorah ordered his right hand to be cut off, and commanded him never to appear at Bussorah again; and he would not have dared to come, if Capt. Taylor had not promised him to take him under his protection. Rabbi Adam was thus deprived of his right hand, but he now writes with his left. He is the most learned of all his people,

and when he dies, it is feared the learning of the Sabceans will die with him.

I now give you, in the first place, the answers to those questions which we put to him, and shall add a specimen of the Sabean character, and some extracts from the Sedra Raba, i. e. of their religious book, which they pretend was written, and handed down to them by Adam, Seth, and Noah, and afterwards continued by John the Baptist, and other Prophets. I do not think that much will be got out of them respecting the history of their nation, but there certainly will concerning their religion. Rabbi Adam tells us that we two, Captain Taylor and myself, are the first to whom the secrets of their religion have been disclosed. You must allow me to give you his oral accounts. Thus much is certain, that in Moshcim's time, no traveller had yet got hold of their books. Captain Taylor is now in possession of the Sedra and another book treating of their liturgy, and I have myself a considerable part of the Sedra. Maimonides lays it down as a fact, that Abraham was formerly a Sabean; I am, therefore, the more anxious to become acquainted with this people, although they are not of my nation. Job, perhaps, may have been of that nation,—that silent sufferer may have been a Mandayi Haya, of that sect, called a follower of the living God. In the first place, we asked him the same questions which we asked Sohoron; but we found it better afterwards, to get information from him, not by regular questions, but by a general conversation.

*Quest. 1.* From whence did the Sabceans emigrate into their present seats in Mesopotamia and Susiana?

*Rabbi Adam.* From Syria and Jerusalem to Bagdad, and thence lower into Mesopotamia and Khusistan.

*Quest. 2.* Where are they now established in these two countries.

*Rabbi Adam.* At Gorno, Sook-Alsheiookh, Koot-Ameiras, Haweisa, Shustar, Shoosh (the ruins of ancient Susan, near Shustar) Desbol, and Bussorah.

*Quest. 3.* What is the origin of their sect and name?

*Rabbi Adam.* Mandayi signifies the property of, or belonging to, or follower of Yahya.

*Quest. 4.* Do they believe in Christ?

*Rabbi Adam.* They believe him, and John (Yahya) to be of the same family; there is the same relationship between Jesus and St. John, as there is among the Mahomedans, between a Sultan and a Sayid. Jesus possesseth the executive power, and St. John is he who baptized him!\*

*Quest. 5.* Do they believe in St. John the Baptist?

*Rabbi Adam.* Yes.

*Quest. 6.* Do they call themselves Mandayi Yahya?

*Rabbi Adam.* Yes.

*Quest. 7.* What is their mode of baptism?

*Rabbi Adam.* They carry the children after thirty days to the river; the priest says a prayer; the Shikanda (godfather) takes the child to the river, while the priest sprinkles it with water!

*Quest. 8.* Do they often visit the shores of the river, and why?

*Rabbi Adam.* Because we Mandayi love the water!

*Rabbi Adam* is a strange fellow, we were hardly able to get any thing out of him, by asking him one question after the other; but we succeeded better in the way of conversation. I state his answers, however, that you may become acquainted with the character of a man, who is one of so interesting a people. Indeed the information he gave us afterwards, when we became more acquainted, seems of great importance.

*Quest. 9.* How are their marriages celebrated?

*Rabbi Adam.* They take a woman, appoint her dowry, and baptize her, and say a certain form of prayer, and give her over to the husband.

*Quest. 10.* How are their funeral rites performed?

*Rabbi Adam.* Four persons called Halalea, take the body; these are per-

sons whose mother and grandmother were maidens, not widows, when they married. They dress the body in a complete suit of white, and bring it to the ground.

*Quest. 11.* What day of the week is most sacred, and what is the ritual worship of that day?

*Rabbi Adam.* Sunday; they get up to pray by sun-rise, and it is the day appointed for every act of religion, for appointing the dowry, &c.

*Quest. 12.* What is the government of their church?

*Rabbi Adam.* 1st. Ganzawra; 2d. Tarmeeda; 3d. Aloofa.

*Quest. 13.* What is the meaning of Ganzawra?

*Rabbi Adam.* *Ganza* signifies book, and *awra*, passed—gone through. It signifies, one who has a perfect knowledge of all the books of the Mandayi.

*Quest. 14.* What is the meaning of Tarmeeda?

*Rabbi Adam.* One who is awaked out of sleep, who was a layman, and is become learned in the law!

*Quest. 15.* What is the meaning of Aloofa?

*Rabbi Adam.* A disciple, a scholar.

*Quest. 17.* What is the relation between their religion, and that of the Jews?

*Rabbi Adam.* There is no relation whatever, for the Jews are circumcised!

*Quest. 18.* Who was Abraham?

*Rabbi Adam.* He was formerly one of us, he was a Mandayi,\* but as soon as he had established circumcision, we had nothing more to do with him, and we do not like him.

*Quest. 19.* Have the Mandayi any stated fasts or abstinences?

*Rabbi Adam.* They have no fasts, but thirty-six days abstinence.

*Quest. 20.* Have they any particular festivals?

*Rabbi Adam.* First, Dehwa Raba, the great feast; second, Deer Mah; third, Panjah; and fourth, Deh-Wadema, the last of the festivals. He added, that, as the lunar year consists in 360

\* In a further conversation with *Rabbi Adam*, he said, that Jesus is the highest character men can imagine; and, that no one who does not believe in Christ, can be saved!—WOLF.

\* Maimonides says, "It is known that Abraham was brought up in the belief of the Sabeans."---WOLF.

days, and in the Panjah, that is, five days over, no work is done on the Panjah.

*Quest. 21.* Have they any doctrinal or historical books?

*Rabbi Adam.* The Sedra Raba, contains both doctrine and history; Sedra Raba is the name of the great book, and the meaning of this title is, "the great completion."

*Quest. 22.* Do they believe in Christ as a Saviour?

*Rabbi Adam.* The whole world was in sin. John purified the world by baptism; and he baptized Christ, who promulgated the Christian religion.

*Quest. 23.* Was Christ the Spirit of God?

*Rabbi Adam.* Yes: Christ is the Spirit of God, and thus Christ is the Sultan.

*Quest. 24.* Were Christ and St. John killed?

*Rabbi Adam.* Before men, it seemed so; but in fact it is not so—for it is written in the Sedra Raba: "Don't believe the Jews, who tell you that John and Jesus were killed; a likeness of them only suffered. How could the Spirit of God be killed?"

*Quest. 25.* Do the Mandayi use circumcision?

*Rabbi Adam.* (With horror.) If you did I would not come to you.

*Quest. 26.* Do the Mandayi worship stars?

*Rabbi Adam.* They worship none other but Haya Kadmaya, the Being everlasting. Am I an ass? no, certainly not. I know this world, and all it contains; the stars contain superior intelligences, which take counsel, and act in the affairs of men, and act under the superintendence of HayaKadmaya!

*Quest. 27.* What do they think of Moses?

*Rabbi Adam.* Whoever is circumcised is not upright. If the Jews could take our life now, even now they would do it.

*Quest. 28.* What is your view of the origin of evil?

*Rabbi Adam.* Evil originates from the devil. God created two eyes, and a nose, with two nostrils, and two ears, and a mouth with a tongue in it. I shall often make you laugh, when we

are become better acquainted with each other.

*Quest. 29.* Have you ever been in Egypt?

*Rabbi Adam.* The Mandayi were originally inhabitants of Egypt and followers of Haya, (the living God) until the dynasty of Pharaoh established idolatry. Many in Egypt, however, remained worshippers of the one true God, and when Moses came, and called the Israelites out of Egypt, and exhorted Pharaoh to worship the true God, Pharaoh resisted. Moses then went out with the Jews to Syria, and Pharaoh's host were overwhelmed and drowned in the sea. Many of the Mandayi followed Moses, and worshipped as he did, the only one true God; but they were always averse to the Jews, on account of their law of circumcision to which they never would submit. They followed the Jews to Syria, living sometimes in amity, sometimes in enmity with the Jews, preserving still the worship of the true God. But in the time when Moses invaded Egypt, one Artawan, a Mandayi, left this hemisphere, and went to the North Pole—to a happier hemisphere, (the Sabaeans divide this world beneath into two hemispheres) where he lived for many many years; and in the time that Yahya (John the Baptist) arose, the followers and descendants of Artawan came to Syria; and in the time of Mahomed all the Mandayi left Syria on account of persecution, and came to Bagdad, and from thence to their present seats. Many prophets have arisen since that time among us, who have performed great and mighty miracles. And many years ago, a Mandayi in very poor circumstances, dressed like a beggar, came from Bagdad to Shustar, to live there among his brethren in peace. That beggar had with him, a beautiful and virtuous lady. His name was Adam Abul-Faraj. The Mandayi lived at that time a life of vice, and the fear of the Lord was not with them, and they made trials to persuade the beggar's wife to sacrifice her honour, but she resisted all the temptations, and finally complained of it to her husband. The poor Adam Abul-Faraj said, 'Let us leave this

perverted generation, they have ceased to be Mandayi:’ and he left behind him a paper, upon which the following words had been written: ‘The time of persecution, misery, and tribulation will come over you, so that ye shall not know how to help yourselves, then ye shall surely look out for me, whom ye now despise; ye shall look out for the poor beggar, that he may assist you, and bring you out of great tribulation.’ The beggar disappeared, and was no more thought of. Several years after his departure, a mighty, learned, and powerful Mahomedan sheikh came to Shustar, attended by two lions, who obeyed strictly their leader’s and master’s command. That Mahomedan Sheikh asked the inhabitants of Shustar, what kind of inhabitants were to be found in the city? It was told him that they were Mandayi, i.e. Sabeans, living in that place. ‘In the name of the most merciful, the compassionate God,’ he exclaimed, ‘are there still here any of the Sabeans?’ and saying this, he sent for them. He asked them in what their religion consisted? They replied, ‘We are Mandayi Haya, followers of the one Living God!’ The Mahomedan sheikh replied, ‘I now make you this proposition, in a few days you must either answer all my questions, or you must all turn to the religion of Islam, and confess, that Mahomed is the prophet of God, otherwise these lions shall, at my command, devour every one of you. The Mandayi all went home, sorrowful, distressed, and confounded, and none of them dared to enter into an argument with the Mahomedan sheikh. They looked into their books and they found it written: ‘There shall arise a man, an enemy to your religion, who shall make you such and such proposals; when he shall appear, ask forty days to reflect.’—The poor Mandayi at Shustar immediately understood the prophecy, and they went to the sheikh, and requested forty days to reflect. The Mahomedan sheikh agreed to this, but required that in the mean time, every day two Mandayi should be given to him as food for his lions. It was agreed that

they should give him every day two sheep. The forty days were nearly expired, and there was found no one among them, who dared to hold an argument with the Mahomedan sheikh. They again opened their books, and they found a page upon which the following words were written: ‘The time of persecution, misery, and tribulation will come upon you, so that ye shall not know how to help yourselves, then ye shall surely look out for me, whom ye now despise, ye shall look out for the poor beggar, that he may assist you, and bring you out of great tribulation!’ They immediately remembered the beggar, and that they were directed by the books to look out for him, for it was written, that beggar will be the deliverer of poor Mandayi! They immediately sought for him, and found him. They asked him,

*Quest.* “Are you the man who lived among us in former times?”

The beggar replied, “Yes, I am the man, what is now your desire?”

They said, “Persecution, misery, and tribulation, is now come upon us, we expect you to come, and to deliver us!”

The beggar answered, “Have I not told you, that ye shall look out for me? Come, let us go.” He then went with them to Desbul near Shustar, where the Mahomedan sheikh waited; and there they found that some bread which the supposed beggar, Adam Abulfaraj by name, had brought with him, many years ago from Bagdad, was still warm. Accompanied by all the Mandayi, he went to the Mahomedan sheikh when the forty days were elapsed. The Mahomedan sheikh asked: Who is there now among you, who will undertake to argue with me? They pointed out to him the supposed beggar, Adam Abulfaraj. The Mahomedan sheikh was surprised that so insignificant a beggar should dare to contend with him in argument. The supposed beggar said, “Thou hast now to begin to prove the truth of thy religion.”

The Mahomedan sheikh addressing himself to the lions, said: “In the name of God, and Mahomed his prophet, I order you to tear that in

fidel in pieces!" The lions approached the beggar, but on seeing him they stopped.

The beggar Abulfaraj said to the lions, "I forbid you, in the name of Haya Kadmaya, in the name of the Living God, who is of old, to touch one of his followers, of his Mandaya." The lions bowed down before him, and then retired. These lions had been accustomed to ascend the wall at the Mahomedan sheikh's command. He ordered them at that time to do so, but in vain, they no longer obeyed their owner's command. The beggar Abulfaraj then said to them: "I command you in the name of Haya, the Living God, to ascend the wall." The lions immediately obeyed. Then Abulfaraj said to them, "I command you now to devour those two of the chief men of the Mahomedan sheikh." The lions immediately obeyed the command of the supposed beggar.

The next day the Sabceans and Mahomedans went out into the plain of Shustar; the beggar demanded a pigeon, and requested the sheikh to cause the pigeon to bring him a single date. The sheikh said, "How will this be possible?" The Mandayi said, "Command, and the pigeon shall do it." The sheikh commanded accordingly, and the pigeon brought immediately a single date. The beggar said to the sheikh, "Take the stone out of the date and plant it, and water it." The sheikh did accordingly, and immediately a most beautiful and lofty date tree made its appearance. The supposed beggar then directed the Mahomedan sheikh to ascend the date tree, and the tree, according to the order of the beggar, began to shake in such a violent manner, from the wind, that the sheikh was alarmed for his life. The beggar, however, allowed him to descend in safety, and to depart in peace. This defeat obtained safety for the Sabceans. The sheikh left the place, and two buildings were erected near Shustar, to mark the issue of that remarkable challenge; according to the Ganzawra's assertion, these pillars are to be seen to this day near Shustar.

(To be continued.)

## SWITZERLAND.

JOURNAL OF MR. BANGA.

We insert the following Extracts from the Journal of Mr. Banga, in which he gives an account of his visit to different parts of Wurtemberg and Switzerland, in the early part of the present year. It appears of an old date; but being sent by a private hand, the Journal did not reach the London Society House till lately.

January 26, 1825.—At noon I arrived at Tubingen, that celebrated seat of theological learning, which, alone among the numerous German universities has remained the constant advocate of revealed truth, during the well known and dreadful period of Neological apostacy. I immediately waited upon the Rev. T. C. F. Stendel, Doctor and Professor of Divinity. He listened with much interest to the statements I made of the religious state of England in general, and of the efforts in behalf of the Jews in particular. We spoke of the difficulty of providing for proselytes. The Doctor said, he disapproved of colonies, or institutions for the exclusive reception of Jewish proselytes. He thinks their prejudices and their peculiar faults likely to become more dangerous in such places, than in their dispersion among gentile Christians. I felt the truth of this observation, for all the experiments to colonize such proselytes seem hitherto to have proved abortive.

I went to see some of the Fellows of the College, with whom I conversed on several important theological topics, besides the information I gave them of the state of the Jewish cause.

After a night's rest I set out for Kirchheim, where I arrived at noon. Dean Baknmayer received me with cordial hospitality. But he informed me, he thought it not advisable, that I should now engage with the Wurtemberg Jews, as government is taking measures for the better education of

their youth, and the organization of their schools, which the Jews view with great suspicion and prejudice; and he thought my endeavours would excite more jealousy. I had several conversations with the Dean, on the manner of dealing with the Jews. He spoke in strong terms against the method of producing arguments from the Talmud against them. He thinks it not only of no use, but injurious and disgraceful to the Christian cause. Lately he has baptized a Jewish servant girl, who is still in this place. I am somewhat afraid the good-humoured Dean was too easily moved to give credit to her entreaties, and tears, and declarations of repentance. A Jew now comes to his house on business, with whom he sometimes converses, and who seems to pay attention to divine truth.

*Jan. 28.*—This morning I set out for Ibenhausen. Here is the most considerable Jewish population in this part of the country; and in their school, the improved system of instruction was introduced last September. It was with the Lutheran minister of this place, that the improvements originated. I was anxious, therefore, to see him. I found him an amiable, intelligent, and pious man. For several years he has embraced every opportunity to promote the spiritual welfare of the poor Jews who live near him. He has given them tracts and New Testaments, but he has not yet seen any fruit of his labours. He is the appointed inspector or visitor of the School, and I went with him to see it. The schoolmasters received us civilly, but the Chasan or Elder, who came when he saw us entering the School-house, looked very black, and his whole behaviour shewed how prejudiced he was against the good minister, and the plans of education. He could not restrain his bitter sarcasms. The children are sixty-six in number, and their progress is certainly astonishing, considering the short time the school has been established. Many of the boys and girls write both the German and the Jewish-German characters very well; and many of them

can read with fluency; their progress in ciphering is astonishing. This branch of knowledge, however, seems particularly congenial to the Jewish turn of mind. What pleased me most of all was, to find them so well read in the Old Testament. They have two teachers; one of them for Hebrew is a man of talent and energy, but of little education. He lamented the present condition of his nation. I advised him to look up to the faithful God of Israel. He complained of the obstinacy of his Jewish brethren, who, he said, have a deadly hatred against him and his colleague. I understood from the minister, that the German teacher was the peculiar object of their hatred, because he has been educated with Christian young men in a seminary for training schoolmasters, in which by order of government there are henceforth always to be at least three Jewish students. In the evening I arrived again at Kirchheim.

*Jan. 29.*—I arrived at Stuttgart in time to make before evening a number of visits to Christian friends. I found the aged and pious widow of the lately deceased Dean Hofacker, a zealous friend of Israel. She said, that from her youth, the Jews had been with her objects of deep interest, and that she had always been offering up prayers for them. Her son is now one of the most popular and most effective preachers at Stuttgart.

*Jan. 30.*—I met a young Jewish watchmaker, who wishes to be baptized. He seems under good impressions, for neither the promises, nor the threatenings, nor the ill-treatment of his relations are able to move him. I found it however necessary to reprove him on account of his levity and lazy habits.

*Feb. 2.*—I went to Esslingen, to see Dean Herwig, an old correspondent of your society, and a distinguished friend of the cause of Israel. It was he who instructed and baptized Mr. Goldberg with his family; and it was also under his instruction that the Rev. Mr. Betzner, who travelled for the Edinburgh Society among the Jews of Russia and Poland, prepared himself

for his missionary labours. The dean assured me of his warmest interest in the success of the exertions of your Society. He approves very much of your method of proceeding. He declared himself willing to do his utmost in promoting the cause in Wurtemberg. He particularly wishes to assist Count von der Recke's asylum for proselytes.

*Feb. 4.*—I returned to Tübingen to Dr. Stendel's house, where the members of the Committee were assembled. I gave to this meeting a short account of the History of the London Society, and of the present state of the missions to the Jews. At the close of the Meeting the following resolutions were passed. 1, That it is desirable that the Christians in the kingdom of Wurtemberg should lend their assistance to the promotion of Christianity among the Jews. 2, That the Secretary be requested to publish an address to the Christian public exhorting them to cooperate in the cause.

*Feb. 7.*—The Rev. D. Spleiss invited me to assist at a public missionary prayer-meeting at Schaffhausen this afternoon. We found a very large congregation assembled, whom I addressed in behalf of Israel.

*Feb. 9.*—This morning I set out for Zurich. There are no Jews residing there, but my object was to see the venerable servant of God, Antistes J. J. Hess. The word of God is grown scarce in this city. Neologists preach dry morals; and there are but few who stand on the Lord's side.

I called first upon the Rev. Mr. Gessner, son-in-law of the great Lavater, and asked his advice, when, and how I could succeed to see the aged Antistes. At his suggestion I called on Antistes Hess, and I had the pleasure to see this aged and faithful servant. He is worn out by age, but though his outward man is approaching to its end, yet the heavenly glory of the inward man beams forth through the decaying earthly vessel. The venerable patriarch received me

at my first entering the room, before he knew me, with expressions of affectionate love. When I told him my name, he immediately recollected that I had sent him two years ago, my publication 'on the restoration of the kingdom of Israel.' When I informed him that I was in your Society's service, he said, "Very well, very well. If I had been permitted to lay down the important charge in which I am engaged, I should have devoted myself to the people of Israel in preference to any other employment. I still take a very particular delight in hearing of missionary labours among the Jews. I have also the Hebrew New Testament published by the London Society, always on my table." I asked what he thought of the merits of this translation? He answered, "It is very well done indeed." The Antistes highly approves of the proceedings of your Society, as far as he knows them from the Reports which have reached him. I could not refrain from tears when the venerable old man embraced me, and said, "I am glad that I was spared to see also you. I am always so happy to see one of those young men who are the hope of the kingdom of God, for the future. I myself, am always reminded by my eighty-sixth year, that I must soon be called away." There was a holy peace about this excellent man, which filled my heart with sublime and heavenly feelings. For seventy years the word of God has been the daily object of his unremitting researches, and he assures me, that still he daily discovers in it new traces of the mysterious love and wisdom of God. For more than half a century he has been a faithful pastor of pastors, and of sheep, entrusted to his care, and one of the ablest defenders of divine truth against the apostates of the last and the present generation. His voluminous works are highly valuable; and he is still occupied with literary compositions, which breathe more of the heavenly Spirit, the nearer he approaches to his end.



## DOMESTIC.

## ANNIVERSARIES OF AUXILIARY SOCIETIES.

## ESSEX.

SERMONS were preached at *Colchester*, on Sunday, August 7th, by the Rev. Basil Woodd, in the morning at St. Peter's, and in the evening at St. James's; on Monday evening the 8th, by the Rev. W. A. Evanson, and on Tuesday evening the 9th, by the Rev. C. Simeon, both at St. Peter's.

The annual Meeting of the *Colchester and East Essex Auxiliary* took place on Tuesday the 9th; the Hon. J. J. Strutt in the chair. The resolutions were moved and seconded by the Rev. T. Newman, J. Dodsworth, B. Woodd, C. Simeon, J. Sandys, W. A. Evanson, William Burgess and William Marsh; P. Havens, Esq. and Mr. O'Neill. Total collections, upwards of 107*l*.

## SUFFOLK.

Sermons were preached at *Ipswich*, on Sunday, August 7th, at St. Mary Key, St. Margaret's and St. Stephen's, by the Rev. W. A. Evanson, and on Wednesday, Aug. 10, at St. Peter's, by the Rev. B. Woodd.

The Seventh Anniversary Meeting of the *Ipswich and Suffolk Auxiliary* was held in the Shire Hall on August 10; the Rev. J. Thos. Nottidge in the chair. The resolutions were moved and seconded by the Rev. Basil Woodd, J. Bull, W. A. Evanson, C. Simeon, W. Marsh, C. Bridges, and C. W. Fonnereau.

The First Anniversary of the *Woodbridge Branch Society* was held on Aug. 11th; the Rev. J. T. Nottidge in the chair: the Rev. W. A. Evanson attending on the

part of the Parent Society. The total of collections, was about 40*l*.

## BEDFORDSHIRE.

The Annual Meeting of the *Bedford Auxiliary* was held on the 12th of Aug.; the Rev. J. Webster President, in the chair. The Report was read by the Secretary, the Rev. T. S. Grimshawe, when Resolutions were moved and seconded by the Rev. R. P. Beachcroft, C. Simeon, J. Crespin, W. Marsh, R. Whittingham, T. S. Grimshawe, — Hayne and — Torlasse; and C. Dumelow, Esq.

## LEICESTERSHIRE.

Sermons were preached on Sunday, 14th August, by the Rev. W. Marsh, at St. Mary's, *Leicester*, at *Humberston* and at *Barrow*, and at St. Martin's, *Leicester*, by the Rev. E. T. Vaughan. On Monday 15th, Mr. Marsh preached at *Sapcote*, and the Hon. and Rev. B. Noel at *Rothley*; and on Tuesday 16th, Rev. C. Simeon preached at St. Martin's, *Leicester*, in the evening.

On Tuesday, August 16th, the Annual Meeting of the *Leicestershire Auxiliary* was held, Thomas Babington, Esq. in the chair; the Resolutions were moved and seconded by the Rev. G. B. Mitchell, E. T. Vaughan, — Martin, — Fry, W. Marsh, and C. Simeon; by the Hon. and Rev. B. Noel and D. Erskine. Twenty-three clergymen were present at the Meeting. Total collection about 102*l*.

On Sunday, 21st August, the Rev. D. Ruell preached at *Melton Monbray*, and on the succeeding Monday attended a Meeting of the Association there. Collection about 14*l*.

## DERBYSHIRE.

Sermons were preached at *Derby* by the Rev. C. Simeon, on Sunday, 14th August, in the morning at

St. Werburg's, and in the evening at St. Peter's; and on the same day at *Ashbourne*, by the Rev. D. Ruell; and at *Matlock*, by the Rev. Robert Cox.

On Wednesday, 17th August, the Anniversary of the *Derbyshire Auxiliary* was held, Sir Matthew Blakiston, M. P. in the chair; the Resolutions were moved and seconded by the Rev. A. Knox, D. Ruell, P. Gell, C. Simeon, W. Marsh, E. Unwin, R. Cox, R. Sergeant, and J. Dawe; and Wm. Evans, Esq. M. P.

On the evening of Thursday, 18th, the Annual Meeting of the *Matlock Branch Association* took place, the Rev. Philip Gell in the chair; the Resolutions were moved and seconded by the Rev. R. Gell, S. C. Saxon, C. Simeon, D. Ruell, and W. Marsh. Total collections 164*l.* 4*s.* 5*d.*

#### NOTTINGHAMSHIRE.

On the evening of Wednesday, August 17th, the Rev. Wm. Marsh went over to *Nottingham*, and preached in the Rev. J. B. Stuart's church, where a collection of 20*l.* was made.

#### YORKSHIRE.

On Sunday, August 14th, two sermons were preached at *York*, by the Rev. J. H. Stewart, who on the previous evening, attended a meeting of the collectors and friends.

On Sunday, August 21, the Rev. Philip Gell preached two sermons in the churches of St. John's and the Holy Trinity, *Hull*; and on the same day a sermon was also preached at the Minster, *Beverley*. Total collection 58*l.* 4*s.* 4*d.*

The Rev. C. Simeon preached on the morning of the 21st August at St. Paul's, *Leeds*. The Anniversary Meeting of the *Leeds Ladies' Association* was held on Mon-

day evening, 22d August; Mr. Alderman Sadler in the chair; the Resolutions were moved and seconded by the Rev. — Walker, — Fawcett, W. Marsh, C. Simeon, R. Cox, — Holmes and — Read, and by Messrs. Dinwiddie, Dudley, Hay, and Dixon. Total collection about 57*l.*

On the evening of Sunday, 21st of August, the Rev. C. Simeon preached at *Bradford* parish church; and on the same day a sermon was also preached at *Bieriey* chapel, by the Rev. J. B. Cartwright. The Annual Meeting of the *Bradford Association* was held on Tuesday, 23d August; — Rand, Esq. in the chair: Resolutions were moved and seconded by the Rev. S. Redhead, J. B. Cartwright, R. Cox, H. Bailey, — Morgan, and — Boddington; the Rev. Dr. Steadman, and by John Rand, Esq. Total collections 17*l.* 15*s.*

At *Huddersfield*, on the 21st of August, sermons were preached by the Rev. Wm. Marsh, at the parish church, Trinity church, and Christ church, *Woodhouse*: and at *Slaithwaite* chapel, by the Rev. R. Maunsell. On Friday evening, 26th of August, a Public Meeting was held at *Huddersfield*, H. Stable, Esq. in the chair; when a regular *Auxiliary Association*, in aid of the Society, was formed (hitherto only a Ladies' Association had existed), and Mr. Jos. Brook was appointed Treasurer, and the Rev. R. Maunsell, Secretary. The Resolutions were moved and seconded by the Rev. Richard Maunsell, Robert Cox, J. Drawbridge, W. Madden, Hugh Stowell and Wm. Marsh; and John Atkinson and Thomas Lockwood, Esqs. Total collections 58*l.* 16*s.* 9*d.*

On August 26, a Meeting was

held at *Delph*, — Radcliffe, Esq. in the chair. The Resolutions were moved and seconded by the Rev. Rd. Maunsell, Robert Cox and W. Marsh; and Messrs. Buckley, Lces, Kenworthy, Buckley, jun. and Buckley, of Holyville.

The Rev. Robert Cox preached on 21st August at *Knareborough*, and the Anniversary Meeting of the *Knareborough Association* took place on Wednesday, 24th of August, Rev. A. Chcap in the chair; when the Resolutions were moved and seconded by the Rev. C. Simeon, W. Marsh, R. Cox, — Gott, — Madge, H. Hoare, — Foote, and Dr. Campbell. Total collections 31*l.* 0*s.* 6*d.*

The Rev. C. Simeon preached on Thursday evening, Aug. 25th, at *Sandal Magna*, near *Wakefield*, where a collection was made of 13*l.* 10*s.* He then, accompanied by the Rev. Rob. Cox, proceeded to *Sheffield*, where he preached on Sunday, 28th Aug., in the morning at St. Paul's, and in the evening at St. Peter's; while Mr. Cox preached at St. James's in the morning, and at St. George's in the evening.

The Annual Meeting of the *Sheffield Auxiliary Society* was held on the Monday evening following; Rowland Hodgson, Esq. in the chair: the Resolutions were moved and seconded by the Rev. T. Best, J. Knight, R. Cox, T. Blackley, C. Simeon, W. N. Bull, M. Preston and E. Goodwin, and by James Montgomery and Charles Brookfield, Esqrs. Total collections 84*l.* 18*s.* 3*d.*

## LANCASHIRE.

On Sunday, 28th August, sermons were preached at *Liverpool*, at St. Andrew's, by the Rev. T. S. Grimshawe and the Rev. W. Marsh, at St. Matthew's by the

Rev. C. Leigh, and the Rev. B. Woodd; at St. Philip's by the Rev. T. Bowstead; at *Seaforth* by the Rev. B. Woodd, and at *Prescot* by the Rev. Wm. Marsh.

On Tuesday, August 30th, the Annual Meeting of the *Liverpool Auxiliary* was held, the Rev. G. Driffield in the chair. The meeting was exceedingly crowded, and the Resolutions were moved and seconded by the Rev. T. Tattershall, A. Dawson, B. Woodd, H. Ralph, T. S. Grimshawe, W. S. Shirley, R. P. Buddicom, T. Boulton, and W. Marsh.

On Wednesday, Aug. 31st, the Rev. W. Marsh preached a sermon, especially to the Jews; about 50 attended, and conversations, in a most candid and amicable spirit, were held with several of them on the next day. Total collections 149*l.* 14*s.*

On Sept. 2d, the Rev. Basil Woodd and the Rev. T. S. Grimshawe attended a meeting of the Ladies' Association at *Bolton-le-Moors*.

Sermons were preached on Sunday, Sept. 4th, by the Rev. B. Woodd, at St. James's, *Manchester*, in the morning, and at *Bowden* in the afternoon; and by the Rev. T. S. Grimshawe, at All Saints', *Manchester*, in the morning, and at St. Michael's in the evening.

On Monday evening the Anniversary of the *Manchester and Salford Auxiliary* was held, Rd. Heywood, Esq. in the chair. The Resolutions were moved and seconded by the Rev. B. Woodd, R. W. Allix, T. S. Grimshawe, John Hollist, Wm. Marsh, Wm. Rigg, W. H. Mann, Wm. Thistlethwaite, and Mr. T. S. Bramall. Total collections about 70*l.*

## CHESHIRE.

The Rev. Wm. Marsh preached

at *Over*, near *Middlewich*, on Friday, Sept. 2d. Collection 5*l.* 10*s.*—On Saturday, the 3d, he attended a meeting in the School Room at *Latchford*, and on the succeeding Sunday preached at St. James's, *Latchford*, and at *Grappenhall*. Total collections about 25*l.*

On Tuesday, August 6th, the Annual Meeting of the *Cheshire Auxiliary* took place, the Right Hon. Lord Rocksavage in the chair. The Town Hall was filled, and the Resolutions were moved and seconded by the Rev. F. Parry, T. S. Grimshawe, F. Ayckbowm, J. Hoskins, F. Bryans, and Wm. Marsh; the Mayor, of Chester, Dr. Thackeray and G. B. Granville, Esqrs.

On his return home, the Rev. C. Simeon preached on Wednesday evening, August 31, at Rothwell, Northamptonshire. Collection 12*l.* 18*s.* 10½*d.*; and on the next day, Sept. 1, he, together with the Rev. Robert Cox, attended on behalf of the Parent Society at the formation of an *Auxiliary Association* at *Kettering*, the Rev. J. Hogg in the chair. The Resolutions were moved and seconded by the Rev. Joseph Wilson, R. Cox, H. Monkhouse, W. Brotherhood, J. Durham, C. Simeon, and James Irvine; and Henry

Lamb and C. Dumelow, Esqrs. Collections 17*l.* 19*s.* 5¾*d.*

On Sunday, 4th Sept. the Rev. Robert Cox preached in the morning at *Newcastle-under-Lyme*, collection 16*l.* 12*s.* 6*d.* and in the evening at a very small chapel called St. Thomas's, at *Odd Rode*, near *Congleton*. Collection 4*l.* 14*s.* 3*d.*

The Rev. William Marsh and Basil Woodd in like manner, on their return, preached on Thursday, 8th Sept. the former at *Billesley*, near *Stratford-on-Avon*, collection 7*l.* 12*s.* 5*d.* and the latter at *Hales Owen*, near *Birmingham*; collection 7*l.* 0*s.* 6*d.* Both of them attended the next morning, Sept. 9th, a Meeting held at *Stratford-on-Avon*, for the purpose of forming an *Auxiliary Association* for that town and its vicinity. The chair was taken by the Rev. F. Fortescue Knottesford, and the several Resolutions were moved and seconded by the Rev. John Morgan, R. O. Wilson, — Jackson, William Marsh, and H. Neilson, and George F. Stratton and Matt. Getley, Esqrs. Collection 14*l.*

We purpose inserting the proceedings of our friends in the Western Counties in our next number.

#### NOTICES TO CORRESPONDENTS.

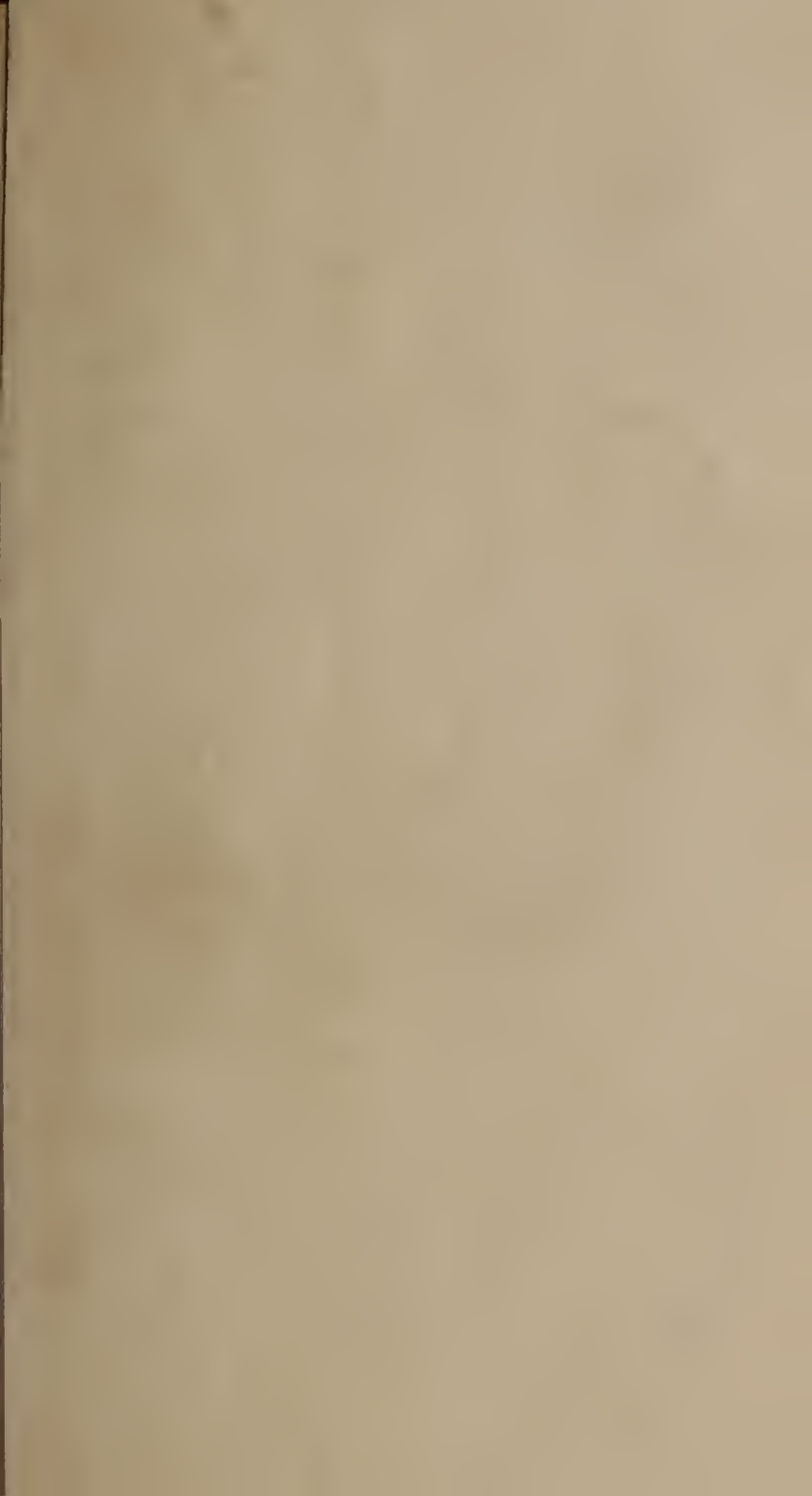
S. with Extracts from the Hope of Israel; M. on the Genealogy of Christ; J. H. T. on the Eighth Psalm; and Poetry by Charlotte Elizabeth, will be inserted.

No. I. of the Account of the Jewish Missionary Schultz is received, and will be inserted, and we request the further promised communications of our valued correspondent. His present paper we conceive, will occupy four pages, and we request that the length of his future communications may never exceed seven.

We have thought it best to insert the questions of Rabbi Crooll without his letter, as it contains harsh expressions, which, we regret to say, seem to a certain extent justified by some of the language of the writer he alludes to. It is our wish to exclude at all times, whatever may have a tendency to engender strife, and we regret that we overlooked one or two passages of that description in the paper which the Rabbi has noticed.

The donation of 1*l.* 1*s.* by Mrs. Fyffe, Charlotte Row, Walworth, will be applied as she desires.

The list of Contributions to the London Society, and some Literary Notices, are postponed for want of room.



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